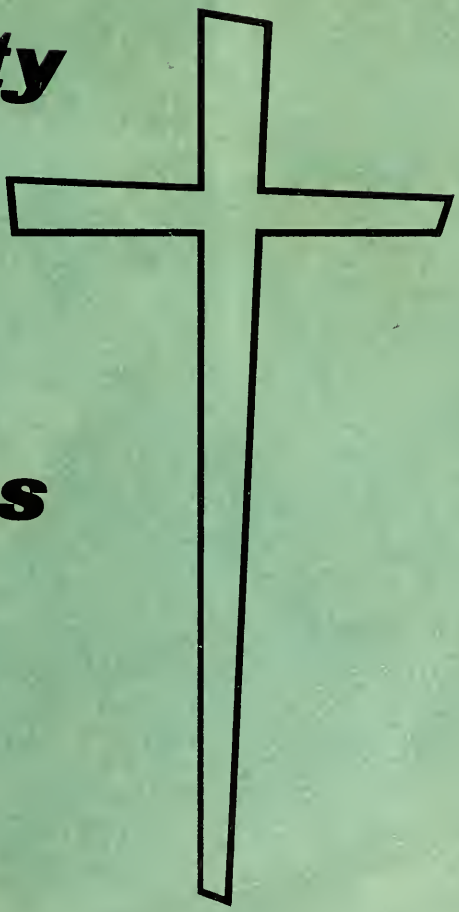
Christianity and Race Relations



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ON HUMAN RELATIONS

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Raleigh, North Carolina

MARCH 5-6, 1963

CHRISTIANITY AND RACE RELATIONS

Sponsored by the Department of Interracial Cooperation
Baptist State Conventions of North Carolina
W. R. Grigg, Secretary

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PREFACE

The following addresses were given at the second annual Conference on Human Relations, sponsored by the Department of Interracial Cooperation of the Baptist State Conventions of North Carolina. The purpose of these conferences is to bring Baptist Church leadership in North Carolina together annually for individual and group confrontation with what is Christian in the area of race relations. Persons were chosen to lead discussions who were qualified by scholarship, experience and Christian character to speak to the subjects. Freedom of thought and of expression was not only allowed but expected and urged. They are shared here as they were given during the Conference. The Department of Interracial Cooperation is in agreement with the general emphases of these papers. However, it assumes no responsibility for the opinions expressed or for the accuracy of the footnoted material presented by the authors.

It is to be understood that these addresses are in no way an attempt to speak for any church nor for the Conventions. This is only an attempt to share the truth in love with the hope that such truth will have such an impact as to guide the thinking and activities of those who have heard or may read the same into a fuller Christian appreciation of all people to the end of their walking together as Christian brothers and sisters under the fatherhood of God.

THE BIBLE AND RACE

G. Avery Lee
St. Charles Avenue Baptist Church
New Orleans, Louisiana

"God hath made of one blood all nations of men...that they should seek the Lord..."

Recently at a bargain sale one woman saw a Negro woman waiting with the crowd. She turned and said to no one in particular and to everyone in general:

"I don't like Negroes. I wouldn't have one of 'em in my home."

A few minutes later, inside the store, as a Jewish man used a twenty dollar bill to pay for a purchase, the same woman said:

"I don't like Jews. They're the cause of too much trouble. And, besides, they have all the money."

Poor woman! Considering everyone her inferior, she reflected the old cliche: "The whole world is bad save thee and me, and often I wonder about thee."

Just so do many of us by our attitudes, actions, and words reveal some of our innermost feelings and opinions. We seldom consider how much hurt we may cause another person by our thoughtlessness, or how much damage we may do the cause of Christ by our inadvertent behaviour.

It is decades past time that we Southern Baptists came to grips with what many consider to be the world's number one social problem: racial prejudice.

The problem is not new. It is as old as man. It is not isolated. It is worldwide. It is not restricted. It includes us all. In South Africa we see the white/black controversy in its vilest forms.

In the Orient we are seeing that much bitterness stems from the white man's treating the Oriental as an inferior. In Palestine there is the age-old struggle between the Jew and the Arab - both descendents of the same Abraham. In the United States we have conflicts on the West Coast with the Orientals, along the Southwest border with the Mexicans, in the East with the Jews, and in the South, the Negro - Actually, everywhere, the Negro.

Sometimes we Southerners are made to feel that our problem with the Negro is

the number one social issue of today's world. Well, it is significant enough to cause us plenty of concern. Believe me, the Communists drain it for every possible ounce of propaganda value...and so do the Moslems...in their arguments to show the failure of Democracy as an economic and political system, and Christianity as a religious faith.

(Travel anywhere in the world and Little Rock, New Orleans, and Oxford are on the tips of tongues. One can hope that a little bit of Atlanta and Clemson will also be known.)

While the problem is not exclusively ours, how we meet it is being watched by an anxious world. We can be an example for others to follow. Or our example will be such that people will turn aside from us because we are wrong.

Our State Department tells us that American diplomatic relations abroad are hurt by what goes on here. Those of us who have been in other parts of the world know this to be true. Those who talk with people of the world who come to be among us here know this is true. Our foreign missionaries and our mission boards tell us that they are embarrassed in their work with the non-whites of the world because our treatment of racial minorities is not in keeping with the spirit of Christ.

The eyes of the entire world are focused upon us. Every movement we make is watched. Remember, two-thirds of the world is colored, and they want to know how we act. What we do is headlined in the foreign newspapers of the world. Remember, too, that Christianity is a minority religion of the world, and if Christianity is to have any continued effect upon the non-Christian peoples of the world it must give a demonstration that it is serious about practicing what it preaches. The peoples of the world will never accept either a religion of a political system with standards lower than their own. Christianity and democracy are on trial in the court of world opinion.

About fifteen years ago I took temporary leave of the South to become pastor of the University Baptist Church in Champaign, Illinois. The janitor of the church greeted me quite early with this question: "What's your attitude toward the Negro?" There I was, fresh from the deep South, confronting 270 pounds of white policeman. Frank Stapp was his name. Frank served our church as a means of supplementing his

income. He was the kind of fellow who demanded direct answers. My answer to Big Frank's question is the same basic answer I would still give:

> The Negro is a creature of God, the same as I am. He has a soul, the same as I do. In the eyes of God there is no difference between us, for 'God is no respecter of persons.' The same salvation Jesus brought to me, he brought to the Negro. When we teach our children to sing:
>
> 'Jesus loves the little children,
> All the children of the world.
> Red and yellow, black and white,
> All are precious in his sight,
> Jesus loves the little children of the world.'
>
> We must remember that he loves them as much when they are adults as when they are children.

As a Southwesterner in Oklahoma, I grew up in the general traditions of the South. My grandparents, who reared me, shared about the same prejudices as others - with a bit more directed toward the Mexican. My Granddad was a bit more liberal, and still is. Not an educated man, scholastically, he had the stockman's innate feeling about the worth of a person. I am eternally grateful for his subconscious influence.

I suppose, as I try to look back, that my own feelings were more or less neutral, for I never had to make any real decisions in the matter. My thinking has been the gradual process of growing up which has led me to believe that all forms of prejudice because of race, and all restrictions because of race, are not only wrong, but they are morally wrong because they are denials of the sacredness of human personality and thus do not represent the real expression of the Christian faith.

Perhaps it would be well at this point to take a quick look at some of the extreme segregationist's misuse of the Bible. (Sometimes we can misuse the Bible,too, if we take mere proof-texts rather than the broad sweep. I trust that in the specific instances I use I shall take the Bible as a whole.) I can't deal with all of the segregationist's uses, but here are a few. The others can be dealt with in the same manner.

1. One thing is the calling attention to the Old Testament restrictions about intermarriage. We need to remember that those restrictions were largely religious or political; not racial or due to color. They were all Semites in Palestine, and all the same color. Any Jewish commentary on the Old Testament confirms this position. (Rabbi Robert Gordis, for example.)

2. The support of slavery. Well, for thousands of years organized religion found it perfectly compatable with its teachings about the dignity of man to support the institution of slavery. This was true in the Jewish community as well as in Christian churches. But read the Bible carefully. The entire institution of Hebrew slavery was virtually abolished by Israel in limiting service to a 6 year period (Ex. 21:2). For the non-Jew, Biblical law established countless safeguards for his physical safety and human dignity as well. The Bible makes it unmistakeably clear that its sympathies are ranged on the side of liberty, not slavery.

3. The passage most frequently used to prove the Negro's inferiority is the incident in Genesis 9: 20-27. After the flood, Noah planted a vineyard, drank of the fruit, got drunk, and stripped himself of his clothes. Noah's son, Ham, who was the father of Canaan, saw his father's drunken, naked condition and reported it to his brothers, Shem and Japeth. Those two brothers took a garment and walking backwards covered their Father's nakedness.

During the preparation of this message a 'hate sheet' came to me. This is the way this Genesis account was reported: "One of Noah's sons was named Ham. For what he did to his father, Noah cursed Ham the father of Canaan and said, 'A servant of servants shall he be unto his brethren.' The sheet went on to equate Cush, another of Ham's sons, with the Ethiopian, but there was no curse on Cush.

Actually, according to the Bible, the curse was put on Canaan, who was entirely innocent, <u>not on Ham</u>. Why? Well, the Bible is interested in the Hebrew people. Thus it is interested in Canaan, not Ham or Cush. The incident is to justify the ultimate subjugation of the Canaanites by the Hebrews.

It is,therefore, a gross misreading of the Bible to use this story to infer Negro inferiority. There is no curse of inferiority placed upon Ham or upon Cush. Anyway, whatever curse there was, was placed by Noah, <u>Not by God</u>! And there is a difference.[2]

4. Also we need to read Jer. 31: 29-30 and Ezk. 18:22, "The son shall not suffer for the iniquity of the father...the wickedness of the wicked shall be upon himself." They make the words of Noah more important than the words of the gospel.

5. There are also those who point to Numbers 12: 1-9, where Miriam and Aaron condemned Moses for marrying an Ethiopian. Incidentally, they were also rebelling against Moses' leadership and trying to usurp his place for themselves. Those who follow this reasoning fail to read: "The anger of the Lord was kindled against them; and he departed." And the Bible goes on to tell how Miriam was stricken with leprosy, how Aaron pleads for her forgiveness with Moses, and Moses prays to the Lord on her behalf. After seven days, Miriam is healed, and the Israelites proceed on their journey.

A striking phrase has it that 'religion is color blind,' therefore it draws no distinctions on the basis of race or color; it is aware only of men. The epigrams, however, is ambiguous, if it means that religion refuses to admit that existence of the various colors of skin justifies the setting up of distinctions in men's obligations, rights, and privileges, it is true. But if it is understood to ignore the problems which various colors of men create in our contemporary society, then it is dangerous.

Let me use only three New Testament references to point up what I consider the Christian view in race relations. Later we shall see an enlargement of these concepts.

1. Acts 10:19-48. The episode with Cornelius at Caesarea, which climaxes with Paul's declaration: "Of a truth I perceive that God is no respecter of persons..." or as the RSV reads, "...God shows no partiality..." This is one of the most significant revelations in the Bible concerning God's attitude toward, and His revelation to men. God does not look on or judge men by any kind of external condition. God's relations with men are absolutely fair and unprejudiced.

2. Acts 17: 22-31. Paul's classic sermon on Mars Hill has a key phrase found in verse 26: "God...hath made of one blood all nations of men to dwell on the face of the earth..." There are those who insist that the phrase which immediately follows teaches segregation, "...and hath appointed the bounds of their habitation." But they overlook the continuation of the same sentence, "...that they should seek the Lord...for in him we live, and move, and have our being...for we are his offspring."

3. Paul's eloquent passage in Galatians 3:38, "There is neither Jew nor Greek, there is neither male nor female, for yea are all one in Christ," insists upon the equality of all men and races.

As I said at the outset, no problem is closer to the moral core of America than that of race relations. No religious community can be relevant to the life of our society if it does not speak to this urgent issue. Has the biblically religious tradition anything significant to say, or any significant role to play? Will the ring of the cash register, the desire for political favor, or enlightened self- interest solve our problems? Will we let expediency become more important than principle? In his dramatic portrayal of Thomas A. Beckett, T. S. Eliot says: "This, then, is the greatest treason, to do right things for the wrong reason."

So, perhaps the most important thing we can do is to supply the right motives for right action.

Frankly, I believe that our best opportunity lies in the church in the South. We are closer to the problem. We understand it better. Our conscience hurts a bit more keenly. The church is not meant to be a seedbed for prejudice. It is meant to be a living demonstration of the concerned love of God for us all.

I further believe that we Southern Baptists ought to have a special commitment to racial justice and goodwill. For one thing, our very size - the largest single Christian group in the South - causes us to be looked to for leadership. The scriptural statement, "Of him who has much, much shall be required," certainly ap-

plies to Southern Baptists in this hour of crisis. But, not only our size, also our doctrines make it impossible for us to avoid leadership. Believing in and adhering to the authority of the Scripture, (Believing that man has a sacred personality and is an immortal soul; believing that man is created in the likeness and image of God; believing that the immortal soul is competent before God as its own priest) we have brought a certain dignity to man, stressing personal liberty and individual freedom we have accepted a strict responsibility for man. Believing that man is a sinner in need of reconciliation with God, we have accentuated evangelism and personal salvation. Believing that all saved men are children of God, we must now give significance to proper behaviour within the family of God.

In the past we have recognized our responsibility in these social areas. The matter of Christian treatment of other races has been often discussed among Southern Baptists. As early as 1907[3], a committee was asked to report on social evils, including lynching. And in 1913[4], when the Social Service Commission was created, we "broaden the scope of our endeavors by the appointment to deal with other such wrongs which curse society today and call loudly for help."

In 1947[5] the Southern Baptist Convention approved a "Charter of Christian and Baptist Principles and Their Necessary Consequences in Racial Attitudes." This 'Charter' was reaffirmed in 1948[6]. The six principles of that 'Charter' were as follows:

1. We believe in the Lordship of Christ: in order to act in His name in social relations we must love our neighbors, including our Negro neighbors, and those of other races, as ourselves.

2. We believe in the Holy Spirit: since the day of Pentecost he has been breaking down middle walls of partition between races and alien groups and teaching men of open heart to keep the unity of the Spirit in bonds of peace.

3. We believe in the Bible as the Word of God: in it is our authoritative summons to practice justice towards all people of all races.

4. We believe in the Dignity and Worth of the Individual Man: irrespective of his race or position he had the right to develop in the measure of his divinely given capacity and to share in just measure the blessings of our Father's world.

5. We believe in the Fellowship of Believers: a relationship which forbids us to allow worldly patterns of prejudice to drive a wedge between us and our Christian brothers of other races.

6. We believe in the Principle of Democracy in Government: in application it entails the recognition and defense of the natural and constitutional rights of all citizens irrespective of their origin and racial inheritance.

To supplement this 'Charter', "Some Principles of Conduct Resulting from these Beliefs" were also adopted in 1947 and reaffirmed in 1948.[7]

1. We shall think of the Negro as a person and treat him accordingly.

2. We shall continually strive as individuals to conquer all prejudice and eliminate from our speech terms of contempt and from our conduct actions of ill will.

3. We shall teach our children that prejudice is unchristian and that good will and helpful deeds are the duty of every Christian toward all men of all races.

4. We shall protest against injustice and indignities against Negroes, as we do in the case of people of our own race, whenever and wherever we meet them.

5. We shall be willing for the Negro to enjoy the rights granted to him under the Constitution of the United States, including the right to vote, to serve on juries, to receive justice in the courts, to be free from mob violence, to secure a just share of the benefits of educational and other funds, and to receive equal service for equal payment on public carriers and conveniences.

6. We shall be just in our dealings with the Negro as an individual. Whenever he is in our employ we shall pay him an adequate wage and provide for him healthful working conditions.

7. We shall strive to promote community good will between the races in every way possible.

8. We shall actively cooperate with Negro Baptists in the building up of their churches, the education of their ministers, and the promotion of their missions and evangelistic programs.

"In the light of the recent decision handed down by the Supreme Court of our nation declaring segregation of the races to be unconstitutional, and in view of the position of this Convention in adhering to basic moral principles of our religion as they apply to race relations, we recommend:

1. That we recognize the fact that this Supreme Court decision is in harmony with the constitutional guarantee of equal freedom to all citizens, and with the Christian principles of equal justice and love for all men.

2. That we commend the Supreme Court for deferring the application of the principle both as to time and procedure until the nation shall have had time to work out methods by which transition from the present practice may be effected.

3. That we urge our people and all Christians to conduct themselves in this period of adjustment in the spirit of Christ; that we pray that God may guide us in our thinking and our attitudes to the end that we may help and not hinder the progress of justice and brotherly love; that we may exercise patience and good will in the discussions that must take place, and give a good testimony to the meaning of Christian faith and discipleship.

4. That we urge Christian statesmen and leaders in our churches to use their leadership in positive thought and planning to the end that this crisis in our national history shall not be made the occasion for new and bitter prejudices, but a movement toward a united nation embodying and proclaiming a democracy that will commend freedom to all people." (Adopted at the Southern Baptist Convention in St. Louis, Mo., June 2-4, 1954)[8]

There has been the criticism that we have done little more than pass resolutions. To an extent this is true; however, ours is not a Convention of legislation. Nothing we do is binding upon constitutent churches. This we must never forget. We are a voluntary, policy formulating assembly. Therefore, we can only bring the Christian conscience to bear upon a given issue. Then we go back home to work out the local application.

Much heartening evidence shows that these years of passing resolutions has resulted in some specific action. Our theological seminaries were the first in the South to fully admit qualified Negro students on an equal basis. Some of our colleges have opened their doors to Negro students. Some state Baptist Conventions and associations within states have admitted Negro churches to membership. And there are white Southern Baptist churches with Negro members. A cloud no bigger than a man's hand? Yes, but a cloud, nevertheless. Individual pastors, laymen, and churches have shown courageous leadership both in speaking and acting.

On the other hand, there is sadness in the fact that some pastors have been forced to resign churches for speaking their Christian conscience on this subject. This we deplore, for it is in direct violation of our historic, scriptural principle of the freedom of Christian expression.

We have seen the tragic contradiction of our ideals with our attitudes and conduct particularly in world missions. The colored peoples of the world read our resolutions and hear our missionaries proclaim God's truth. Then they see the home churches act in an opposite manner. They hear our preachers preach opposite positions. As a result, our world mission program stands in danger of being seriously crippled.

This vexing engima shall be solved. Ours is a period of transition and adjustment. The trend is set. Solutions are being offered. The future development is clear. Although those of us gathered here are not responsible for other in-

dividuals or for independent churches, we are responsible for ourselves.

Many have looked upon the shabby Negro churches on the fringes of our communities with an indulgent paternalism. (Most of them have been and are Baptist. However, we cannot close our eyes to the rapid expansion to the Roman Catholics among the Southern Negro.) We talked about the way the Negro pastor was losing his place of influence in Negro society to the better educated teachers and others.

Little did we expect that these churches and these pastors would be the key source of spiritual power in the great social upheaval of our day. Why are we surprised? We should have known. We have long preached that the potency of an idea, the energy of love, powerful of spiritual truth is great. Now in the midst of the so-called "Bible Belt", these Negroes are showing a grasp of the spiritual principle of love which leaves us amazed. These obscure Negro pastors have stepped forth with an unforeseen ability, determination, a calm assurance to take the lead over all other forces in their community.

Dare we, who call ourselves more enlightened, more learned, the 'favored of God' show less spiritual leadership than these so-called 'lesser children of God?'

Dare we, who have progressed so far so fast, show less spiritual perception than they. Dare we, who call all men who acknowledge Christ, 'Brother', fail to show brotherly love and concern for these our brothers in Christ?

In the Old Testament there is a phrase which says: "The sons of Issachar had an understanding of their times, to know what Israel ought to do." In brief this is our task: to understand the times, to be aware of the issues, to bring the light of the Christian gospel to bear upon all areas of life that are darkened or beclouded by sin, and apply the teachings of Christ to every phase of our life.

Wanting to maintain a Christian concern, desiring to show a Christian attitude, knowing that we cannot legislate for our churches, what can we do?

1. We can reaffirm these earlier statements of the Southern Baptist Convention.

2. We can resolve to do some personal soul searching to crystalize our own conclusions and convictions.

3. We can start on the personal level of conversation with some Negro friend, trying to get an understanding of him as a person.

4. We can enlarge from a person to a group: a group of like minds, a group of varied opinions. There should be community interracial groups composed of more than one occupation, more than one economic strata, more than one denominational group.

5. We can study our own communities, stressing the good we find, working to correct the wrongs that are revealed.

6. We can resolve to help, not hinder, the work of the Christian Life Commission as it seeks to find ways and means to bring our Christian conscience to bear on this and other matters of applied Christianity.

7. We can take a stand for our cherished heritage of a free pulpit so that preachers can know that they have moral encouragement from fellow Christians to speak as the Lord directs, even though there may be differences of opinion.

8. We can watch our attitudes so that as Christians we can "disagree without being disagreeable."

9. We can work in our churches to promote more brotherly love and understanding with out fellow Baptists in Negro churches. We can share our proven techniques of churchmanship.

10. We can ask our editors to write editorials and print articles that will highlight the Christian approach.

11. We can stand by our educators in our colleges and seminaries as they take the lead in this matter as we expect them to do in all pursuits of God's truth.

12. We can be law-abiding, save in those cases where the law runs counter to the plain teaching of God and the Christian conscience.

When our grandchildren look back upon our resolutions and our actions, they ought to be able to look with the same kind of pride that is ours when we consider such Baptist names as Bunyan, Mantz, Hubmaier, Williams, Mullins, Sampey, Weatherspoon and Carver. They must be able to say:

> "Our fathers had an understanding of their time. They had the insight and spiritual courage to stand by what they considered the Christian conviction in applying the gospel of Jesus Christ to their day. They demonstrated their changed lives by trying to change their world."

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3. Annual of the Southern Baptist Convention, 1907, p.32
4. Annual of the Southern Baptist Convention, 1913, p.75
5. Annual of the Southern Baptist Convention, 1947, p.342
6. Annual of the Southern Baptist Convention, 1948, p.336 ff.
7. Ibid
8. Annual of the Southern Baptist Convention, 1954, p.407

THE NATURE OF PREJUDICE

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Ladies and Gentlemen: I feel greatly challenged to be invited to speak on such an occasion as this with an assigned topic, "The Nature of Prejudice," that is increasingly disturbing and frustrating in our contemporary human relationships. The need for an analytical and dynamic understanding of "the nature of prejudice" is apparent to everyone who has eyes to see and courage to be. Therefore, I accept my task with a high degree of personal concern and phenomenological emphasis.

The aim of this paper is to present a psychodynamic moon's-eye-view of (1) the meaning, (2) the motivation, and (3) the therapy of the phenomenon of prejudice in interpersonal relationships. The theoretical intermediate hypothesis is: "Prejudice is a conditioned or learned behavorial phenomenon and can be unlearned through a procedure of extinction."

The approach will be heuristic, and not deterministic or definitive. In other words, I do not claim the final answer, but hope to provoke thought, stimulate curiosity, stir doubts, and generate ideas which may lead to empirical research and efforts to seek further solutions to the problem of prejudice. The approach, therefore, is suggestive.

The Meaning of Prejudice

In the first phase I shall discuss (a) definitions and (b) roots of prejudice.

(A) Definitions:

At the outset we need to define our term. Perhaps there are as many different definitions of prejudice as letters in the word. We shall observe a few of the definitions.

Etymologically, the word prejudice is derived from the Latin noun Praejudicium, having gone through three stages of transformation as follows: (See, Gordon W. Allport, The Nature of Prejudice, P.7)

(1) To the ancient, praejudicium meant a precedent - a judgment based on previous decisions and experiences.

(2) Later, the term, in English, acquired the meaning of a judgment formed before due examination and consideration of the facts - a premature or hasty judgment.

(3) Finally the term acquired also its present emotional flavor of favorableness or unfavorableness that accompanies such a prior and unsupported judgment.

The New English Dictionary defines prejudice as "A feeling, favorable or unfavorable, toward a person or thing, prior to, or not based on actual experience." Allport says a wit defined prejudice as "being down on something you are not up on." He states his own workable definition thusly: "Ethnic prejudice is an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because he is a member of that group."-(op.cit.,p.10).

It must be noted above that prejudice may be positive or negative; against as well as in favor of ethnic groups. One may possess and express religious, political, national, class, group, racial and numerous kinds of prejudices. According to Harold H. Titus, "A prejudice is a mental bias which leads one to make a judgment in advance without examination of the evidence. (Ethics for Today, P.459.) For this paper I shall use prejudice in the negative frame of reference. I define prejudice as: "A hostile unfavorable attitude toward some person, social group, living thing or inanimate object." It is a hostile attitude in a closed mind.

In this light, prejudice is a conflict between groups characterized by strong in-group and out-group features. The phenomenon of prejudice, or negative prejudgments, is found between groups which differ from one another in various ways; and is not limited to groups of different "race" or inherited physical type. Prejudice is, therefore, a collective phenomenon stretching into a depth of intentional and extensional meanings.

(B) The Roots of Prejudice:

There is no single tap-root for the origin of prejudice; but prejudice has a pluralistic, multi-dimensional rootage. We must keep in mind the thesis of this paper that: "prejudices are learned." Racial prejudice is a psychological

factor, rooted in collective egotism and pride and the tendency to dislike the different.

Also there is no adequate single theory of prejudice. For example, I do not agree with (1) "the instinct theory," (2)"the natural antipathy" or "nature of man theory," (3) "the consciousness of kind theory," and (4) "the dislike of the unlike theory" in so far as these theories emphasize genetic and biological causation of prejudice. On the other hand, my personal predilection assumes that prejudice attitudes are learned, acquired and developed similar to other attitudes and beliefs. For instance, little children will play together without prejudice when allowed to do so, or when there is no interference by adults. Therefore, the seeds of prejudice are planted, not transmitted through genes. Prejudice is not inborn, but learned.

How then do we learn prejudice? The following are important sources from which prejudice is acquired and nourished: (1) From contact with others of prejudice; (2) From contact with objects of prejudice; (3) From the home; (4) From the school; (5) From mass media - T.V., radio, newspapers, theatre,etc.; (6) From environmental and socio-cultural expressions (folkways, mores, customs, segregation and discrimination in laws, housing, education, jobs, unions, health and recreation, hospitals, doctors offices, churches, etc); (7) From personality structure (Xenophobia type, prejudiced personality). Evidently the list could go on ad infinitum. Also these various sources may interact, overlap and combine in relation to each other.

The Motivation of Prejudice

In this second phase let us examine (a) the motives and (b) the effects of prejudice.

(A) The Motives

Prejudice may be interpreted in one sense as a means to an end. For the white man, prejudice against the Negro may mean the gratification or reinforcement of: (1) an economic need; (2) a need for status; (3) a need for self-esteem; (4) a scapegoat need; (5) a need to avoid the new; (6) a sex need. Most of these motivational needs are readily comprehensible. I shall only comment on need No. 4 and

and No. 6.

The Need for Scapegoating (4)

In prejudice this is a need to express displaced aggression. Scapegoating is the full-fledged persecution of those against whom we are prejudiced and against whom we discriminate. An example of this mechanism among the Jews is found in Leviticus 16: 20-22: "And Aaron shall lay both his hands upon the live goat, and confess over him all the iniquities of the people of Israel, and all their transgressions, all their sins; and he shall put them upon the head of the goat, and send him away into the wilderness by the hand of a man who is in readiness. The goat shall bear all their iniquities upon him to a solitary land; and he shall let the goat go in the wilderness." (Cf. Getting angry with wife and kicking cat.)

Why do people engage in scapegoat behavior. In a pamphlet, "A B C's of Scapegoating," the following motivations are given: (1) thwarting and deprivation; (2) guilt; (3) fear and anxiety; (4) self-enchancement; (5) conformity; and (6) tabloid thinking. The same pamphlet lists the following reasons for choosing victims of scapegoatism: (a) possess distinguishing characteristics - "high visibility," color of skin, shape of nose, etc.; (b) little possibility of retaliation; (c) accessible; and (d) has been a previous object of blame.

The Sex Need (6)

Because the men of the stronger group have often had illicit sexual relations with the women of the weaker group; they violently resist attempts of men of the weaker to have reciprocal privileges. This is why the white man is always talking about his daughter marrying a Negro.

The six motives listed above are among the many motives, conscious and unconscious, operating in prejudice. We come now to

(B) The Effects of Prejudice

The consequences of prejudice, too numerous to catalogue, are multiple and varied both from an individual and social dimension; and from the point of view of the segregated and the segregator. The six motives listed above may also be conceived as results of prejudice. In addition, prejudice may: (a) distort per-

ception and judgment; (b) prevent clear thinking (a recent example is the attack Rep. John H. Kerr,Jr. of Warren County, made on the Acting President of A & T College when he, Kerr, said: "And you come down here begging the white folks to give more money to your school...some of us are getting tired of it." He based this statement on the fact that students from A & T took part in the sit-in strikes, trying to do away with segregation. Here is a clear case of prejudice and displaced aggression incapacitating a man to think); (c) Perpetrates social handicaps; (d) propagates segregation and discrimination; (e) provides inferior facilities for the victim; and (f) poisons the soul of the segregator. Benjamin Mays stated before the World Council of Churches in Evanston, in succinct terminology the hurt of prejudice upon the recipients and those who practice it. He declared:

"Usually the question is: What does discrimination or segregation do to the person segregated, to the disadvantaged person?...but we seldom realize what discrimination does to the person who practices it. It scars not only the soul of the segregated but the soul of the segregator as well. When we build fences to keep others out, erect barriers to keep others down, deny to them freedom which we ourselves enjoy and cherish most, we keep ourselves in, hold ourselves down, and the barriers we erect against others become prison bars to our own souls." (see Georgia Harkness, Christian Ethics, p. 175). Theologically thinking, the effects of prejudice are SIN.

The Therapy of Prejudice

This third and final phase emphasizes the "reduction" of prejudice. How can we cure the disease and erradicate it from human relations? How can we crack the crust of prejudice? To be sure the cause and the cure are functionally related. The techniques of therapy and psychotherapy for the reduction and elimination of prejudicial attitudes are determined by the cause. Our thesis boldly asserts that "prejudice is learned, not innate." If prejudice can be learned, it follows logically that it can be unlearned. The psychologist procedure of extinction, as a component of Pavlov's Classical Conditioning method of learning, is applicable at this point. Someone has said that it is easier to smash an atom than prejudice.

Since the cause is pluralistic, multi-dimensional, complex and collective, the cure must be likewise. Therefore, I feel that the inter-disciplinary therapeutic approach will yield the best results.

Making no effort to rate or scale the following therapeutic techniques for the alleviation or reduction of prejudice, I hasten to list first legislation and executive orders. Immediately the question is popped: "Can morality, goodness, or love be legislated?" The first and second greatest commandments categorically state: "You shall love God; you shall love neighbor as self." This love is not predicated on feeling or pietism. Don't wait until you feel like loving God, neighbor, enemy, etc.; but you are commanded to love and the chances are the feeling will come. Go on and kiss your wife and perhaps you will then feel like it. If you wait on feelings it might be too late. The law tends to mold attitudes. An example of what law and executive orders will do is clearly realized in the difference between "Ole Miss." of Mississippi and "Clemson College" of South Carolina in their solution to the problem of opening their college doors to Negroes. Many cases could be cited to support the thesis that the law is important in changing attitudes and reducing prejudice. The law aids in desegregation which in turn facilitates integration. But let me suggest other ways and means of liberating ourselves of prejudicial attitudes:

1. Refuse to categorize, generalize, pigeon-hole, or stereotype people, based on prejudgments, predilections and preconceived erroneous concepts.

2. Cultivate an attitude of tolerance, face facts, and judge others by character and achievement, not by their color or peculiarities.

3. Prevent parents from teaching prejudice to children. Encourage and invite children from different ethnic groups to play and fellowship together. Create the right home atmosphere.

4. Remove supports and reinforcements of prejudice attitudes and provide the person with evidence contrary to prejudice.

5. Make prejudice conflict with other strong needs; make people aware of and ashamed of their prejudices. Make them realize that prejudice attitudes are undemocratic, unpatriotic and irreligious.

6. Bring potentially conflicting groups together; encourage person-to-person contacts. Cultivate fellowship.

7. Change conditions that lead to scapegoating.

8. Education for insight and understanding. Foster cultural understanding through dissemination of scientific information about races and cultures. Conferences on Human Relations. Research. Read.

9. Psychotherapy, psyco-drama, role-taking; make use of mental health agencies. Catharsis.

10. Demonstrate the inclusive Gospel in local churches. "Bread served at lunch counters is one thing; bread shared at church is another." The churches have limped at the point of practicing the principles of Jesus. Church set own house in order. Exhortion and preachments.

11. Practice total intergroup relationships.

12. Mass media - TV, theatres, Newspapers, etc.

13. Continue group action - Selective buying, sit-ins (all the "ins.")

14. Through organizations such as NAACP, Southern Regional Council, Good Neighbor Councils, Council of Human Relations, CORE, Council of Churches, Southern Christian Leadership Conference, Urban League and FEPC. Join and support every organization fostering justice and love in human relations.

15. Remove racial discrimination in education and employment.

16. Seek the aid of God in prayer, worship, work and play. In penitence let us bring our prejudices before the Cosmic Determiner of our Destiny and establish a wholesome I-Thou relationship.

CONCLUSION

We have searched for the roots and remedies, causes and cures of prejudice in human relations. Our goal was to apply the theoretical intermediate hypothesis to the empirical phenomenon---PREJUDICE.

Let us close on an optimistic note! Prejudice is a <u>learned</u> behavior variable which can be <u>unlearned</u>, reduced, or eliminated as a conflictual tension-producing force in human relations. <u>THE TASK IS OURS</u>!

DEVELOPMENTS IN DESEGREGATION

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In view of the nature and magnitude of the problem of desegregation it is inevitable that widespread coverage through various media should have been given priority among the news stories of 1962. If one were interested only in headlines, however, the rioting and violence at the University of Mississippi, the mishandling of the Albany situation by local officials, and the Reverse Freedom Rides might be cited as three instances through which the resistance to desegregation in the attempt to distort the social and legal progress should give all good Americans cause for shame. The historian, as well as others who are sensitively aware of the problem, will be able to point to major steps toward equal opportunity and rights for citizens in civil rights - whether in voting, transportation, education, employment, or housing.

Possibly the most notable element in the picture was the Federal Executive leadership in clarifying and asserting the responsibility of the supremacy of the national welfare with respect to the problem. This led to a declared determination to challenge segregation on the part of many whites and Negroes. The federal action in behalf of open occupancy housing financed with federal funds, the accelerated rise of Negroes into positions of distinctive leadership in American society, the efforts to improve work opportunities for Negroes, breakthroughs in previously disfranchised areas of the vote, more compliance than non-compliance with court orders, with a broadening base of desegregation activity by public officials - these, and other developments are evidences of progress. L. H. Foster, President of Tuskegee Institute, has said concerning the year:

> There was, on the positive side, a thread of democratic vitality and of human concern, even in some of the most abject situations; and the tide of the American ideal ran strongly under inspired leadership on many occasions during the year, such as:
>
> - In the enrollment of James Meredith at the University of Mississippi.
>
> - In the work of the Civil Rights Commission in ferreting out injustice and moving positively and creatively to find remedies.

- In the diligence of the Justice Department in both initiating and following up on actions to assure Negroes the right to register and vote.

- In the useful attacks on discrimination and the growing assertion by voluntary groups of the grave moral deterioration which attends segregation and prejudice.

The question at year's end, 1962, seemed to be - would America move with the needed fleetness and determination to demonstrate unequivocably its commitment to the worth of the individual and to the integrity of a nation conceived in liberty and dedicated to the proposition that all men are created equal? After one hundred years of Negro emancipation the answer was not yet clear. The pockets of resistance to the democratic ideal and its practical operation were often both highly vocal and cunningly effective, as well as deeply entrenched in the 'closed circle' political, economic and cultural structure of local communities. Moreover, the impinging pressures of a universe in both human and scientific ferment might destroy the constructive influence of American democracy throughout the world before America could fully know herself and use this knowledge to help make better lives for all its citizens at home."

On a number of occasions, the President of the United States made pronouncements on behalf of civil rights for Negroes. In his State of the Union Message, on the 100th anniversary of the signing of the Emancipation Proclamation, at the Fourth Annual Conference on Civil Rights, when churches were burned in Georgia, and when two young girls were shot in Mississippi on account of efforts at voter registration he spoke pointedly to the subject. He found it "wholly inexplicable" why city officials of Albany, Georgia, would not sit down with Negro citizens "and attempt to secure them, in a peaceful way, their rights;" and on June 3 he named a bi-racial civilian advisory committee to study racial discrimination in the Armed Forces. We are aware of the Presidential Proclamation (No. 3497) in which he called upon the Governor of Mississippi and other state officials to "cease and desist" opposing and obstructing the enforcement of the order of the U.S. District Court regarding the admission of James Meredith to the University of Mississippi, as well as his statement authorizing the Secretary of Defense to take steps to enforce the court order in Mississippi. "If this country should ever reach the point where any man or group of men by force or threat of force could long defy the commands of our courts and our Constitution then no law would stand free from doubt, no judge would be sure of his writ, and no citizen would be safe from his neighbors." He also signed an order on November 20, barring racial discrimination in all future housing units built with direct Government help or Federal Home Loan Insurance Guarantees.

He called on the Department of Defense, the Department of Agriculture, the Department of the Treasury, the Department of Labor, and the Post Office Department to pursue practices which would outlaw discrimination and actively seek qualified personnel for posts of leadership. The Department of Health, Education and Welfare notified colleges that they must sign anti-discrimination clauses to secure federal funds under the National Defense Education Act for Language and guidance short courses. Twenty-five Southern colleges agreed to sign, though seven refused to comply. In September of 1963 segregated schools will be declared unsuitable for children who live on military bases.

Since one of the most significant civil rights problems from the governmental point of view is voting, the record of the Department of Justice is especially important during the year. The total number of counties in which the department has taken action, ranging from records inspection to law suits, has increased from 30 (at the beginning of the present administration) to 115 at the present time. As an example of the work of the Department of Justice, it was necessary to analyze 36,000 pages of voter applications in the suit brought against Montgomery County, Alabama, and to subpoena 185 witnesses at the trial. Suits of this nature have required the total attention of from four to six of the 40 attorneys in the office of the Assistant Attorney General (Burke Marshall) in charge of Civil Rights for several months. It is encouraging to note that in a number of counties of Mississippi, Georgia, and Alabama Negroes have registered freely for the first time. At the present time two significant suits (voting), in the pre-trial stages, have been instituted challenging discriminatory application of voter application laws in specific counties in Louisiana and Mississippi which challenge the constitutionality of the state voter qualification laws themselves. Action with respect to discrimination in voting registration has been taken in Tennessee (west), as well as Louisiana. When four churches used as registration centers for Negro voters in Georgia were burned the FBI investigated immediately, and in one of the cases the results, after being turned over to the state court, brought about prison terms. In another, the defendants face federal charges. The investigations are still in process.

Both through negotiation and litigation some progress has been made. The fact, however, that substantial members of the family of American citizenry are still being deprived of their right to vote leaves much work to be done. It is of interest to this group that the Congress adopted the anti-poll tax Constitutional amendment during 1962, but did not enact legislation forbidding discriminatory use of voting qualification tests.

Developments in the area of transportation to end segregation were initiated by the Justice Department in 1962. Many bus and rail stations were desegregated during 1961. During 1962 a survey of 165 airports in 14 states revealed that 15 airports in six states were still segregated; all of which were desegregated during the year, 13 voluntarily, and two after legal action was brought. At present, then, there is only one segregated airport in the nation - in Jackson, Mississippi, where there is systematic directing of the use of separate facilities, though the Department of Justice has taken action, which is now on appeal.

Developments in the areas of public accommodations have made some progress. Though many communities have turned from jailing and convicting Negroes who attempt to use public facilities (swimming pools, etc.), there are still many other cities which have not eliminated this undemocratic policy. Negroes were arrested for violation of segregation and other laws used by local authorities to curtail anti-segregation demonstrations and for desegregation attempts aimed at public accommodations in Birmingham, Gadsden and Talladega, Alabama; Wilmington, Delaware; Tallahasee, Florida; Marietta and Atlanta, Georgia; Baltimore, Prince George County, Cambridge, College Park, Easton and Centerville, Maryland; Jackson and Clarksdale, Mississippi; Edenton and Chapel Hill, North Carolina; Columbia and Greenville, South Carolina; Nashville, Tennessee; and Baton Rouge and Shreveport, Louisiana.

Attempts of Negroes to desegregate recreational facilities such as swimming pools resulted in their being closed at Albany, Georgia; Raleigh, North Carolina; and at Gadsden, Alabama. Birmingham, Alabama also chose to close public recreational facilities rather than meet court ordered desegregation on March 15.

Persons assisting Negroes in trying to register to vote invited arrests and

other reprisals in Terrell County, Georgia, and in Baton Rouge, New Orleans, and Monroe, Louisiana. Other reprisals connected with voter registration activities occurred in Clarksdale, Ruleville, and Greenwood, Mississippi; and at Brownsville, Tennessee.

Two voter registrars of Montgomery, Alabama, each filed $100,000 libel suits against the Columbia Broadcasting System in connection with a television show which they said defamed them, as the result of the showing of a political meeting in which Negroes were being instructed how to register and vote. The young Negro woman conducting the meeting was also involved in the suit.

Arrests of Negroes for violating Southern laws on segregation in transportation took place in Jackson, Mississippi; Macon, Georgia; and in Hinds County, Mississippi. Backed by segregation laws, a waitress at the Memphis, Tennessee Municipal Airport resturant refused service to a Deputy Assistant Secretary of State in the Federal Government, a Negro, and ordered him to leave the place.

Convictions for attempting to break down segregation in public facilities were many. For the most part, these desegregationists were students, some of whom were teenagers, as has been the case in most demonstrations in recent years.

Besides conducting sit-ins, Negroes and their white supporters paraded, boycotted, picketed, marched, conducted kneel-ins, stand-ins, prayer pilgrimages, prayer vigils and other public demonstrations. All of these activities caused them to be sentenced to jails by courts for varying lengths of time and to be fined varying sums of money. Charges against them were trespass after warning, conspiring to violate the trespass law, disorderly conduct, obstructing the public sidewalk, failing to obey a policeman, threatening to disrupt courts in session, and the like.

In the schools of the South, the number of desegregated districts increased 60, from 912 to 972. In most of these cases the districts were desegregated without incident. Negotiations through voluntary compliance are being handled by the Department of Health, Education, and Welfare in approximately 120 districts at present. Action was brought against Prince Edward County, Virginia, where there have been no public schools since 1959. In December of 1962, the Department of Justice, as a

friend of the Court, asked the Court of Appeals for the Fourth Circuit, to order the schools opened promptly, and without racial segregation. This is the county in which some 1500 of 1800 Negro children have had no education since 1959 - and this fact alone indicts and mocks Americans everywhere who claim to believe in equality of either preparation or opportunity! The pupil placement law was placed on a tenuous, if not untenable basis by Supreme Court Appeals Court action.

At the level of higher education, according to the records of the Southern Education Reporting Service, there are (or were, as of October, 1962) 148 formerly all-white, tax-supported institutions above the high school level that are desegregated in practice or in principle, all but 25 of them by voluntary action. These institutions constitute about 63% of the 234 predominantly white public junior and senior colleges and universities in the area. It ought to be pointed out here that no Southern state voluntarily has initiated college desegregation since 1954. Four states- Alabama, Florida, Georgia, and Mississippi began college desegregation after 1954 under orders of the federal courts. Before 1954 12 of the 17 states that had laws requiring racial segregation admitted Negroes to formerly all-white colleges or universities. They were Arkansas, Delaware, Kentucky, Louisiana, Maryland, Missouri, North Carolina, Oklahoma, Tennessee, Texas, Virginia, and West Virginia. The District of Columbia desegregated its colleges in 1954. The most recent instance of desegregation has been that of admitting Harvey Gant to Clemson College. According to SERS, 15 of 51 Negro tax-supported colleges have desegregated.

One observer has suggested that, "The key role of political leadership in the desegregation struggle is apparent. It is not clear whether the people follow the political leaders or the political leaders follow the will of the people. The processes involved undoubtedly are interacting. It probably is reasonably accurate to say that the statements and actions of most political leaders reflect their sense of majority public opinion in their constituency."

Of equal interest to this group is what has taken place among the private and church-related colleges. Only 131 have desegregated, and I regret that I do not

have the exact number of colleges and universities from which this number may be subtracted. Among our own group, all the schools operated at the level of the Southern Baptist Convention are desegregated - that is, the seminaries and training schools. These are seven in number. Of the colleges and universities, 16 of the 33 of the senior college or university status have desegregated, while two, Baylor and Mercer, have committees of their boards due to report to their respective Trustees this year. This group includes Mars Hill, which will move to senior college status, upon the graduation of its first four-year class, and Kentucky Southern, which plans to operate from the beginning as a senior college. Of the junior colleges, one of the 17 (Gardner-Webb) is desegregated, while none of the 7 academies and 5 Bible Schools are desegregated. It is also interesting that there were only some 5300 Negro students in 279 colleges (both public and private) in the South this past year.

In the area of employment some gains are being realized. Of the 350 Assistant U. S. Attorneys appointed during the present administration, 32 are Negroes. Of these 16 were appointed during 1962. Of the 114 Deputy U. S. Marshals appointed during this Administration, 14 are Negroes, with 11 appointed in 1962. The first Negro U. S. Marshal for the District of Columbia was appointed during the past year. There are now 70 Negro attorneys in the Department of Justice. Deliberate programs for assuring fair-employment practices among contractors for government business have been stepped up during 1962, and although the hard part of the task may lie ahead, it would appear that this past year has been a year of remarkable progress in the area of activity where the Federal Government has been involved. Though there have been, and possibly will be other, instances of violence, brutality and discrimination, the procedures for assisting the individual, as well as the institutions are being accelerated. However, the picture at the local community level is not encouraging. In The Unequal Badge the Southern Regional Council studied 400 cities where little increase has taken place in employment possibilities from 1954 through 1959. At best, it seems to be token practice.

Segregation was a major issue in the political campaigns of several states. The incoming Governor of Alabama continued his challenge to federal authority against

integrating the schools. He told the State legislature of Mississippi on November 27, that the violence occuring in that state was caused by the U. S. Government and that he would ask Alabama's Legislature to give him the "necessary legal authority" to place himself "in the position of being the chief official defendant, from a procedural standpoint." The Governor employed a retired professor (for the sum of $3,000) to make a study of the races, which was turned in to him during the Mississippi controversy. It is not necessary to point out that his conclusions were in support of the official attitude toward Negroes. He said that Negroes were and are intellectually inferior to whites; that intermarriage with Negroes invariably results in deterioration of those races who do so; that the white race is at least 200,000 years further advanced than the Negro; and the "Negro has seldom done much beyond supplying the lower forms of labor." His closing statement is interesting: "I am sorry," he said, "that the need to protect the white race and our civilization against the evil results of false and insistent propaganda has made it necessary to present data that may hurt the feelings of some fine and able Negroes...but the alternative is greater tragedy."

The Governor of Mississippi became something of the symbol of the fight against desegregation in the Oxford crisis. So much has been written about what took place during the time which James Meredith was being enrolled that it hardly seems necessary to recount the facts. Of interest to many, however, is the article which appeared in Look Magazine recently which revealed that Mr. Barnett had played "both sides" against each other,and though he steadfastly insisted that he upheld the law, the world at large knew differently.

Ex-Governor Marvin Griffin, in his campaign for Governor of Georgia, appealed to his supporters to help him defeat his opponent, whom he said had the backing of the Atlanta "bloc vote." He called on the candidate already nominated as the future Governor of Alabama to come to Georgia to help him, since he had been so successful as a segregationist candidate himself.

This picture reveals that often in spite of Federal leadership, state and local leaders have openly denied Negroes their rights as citizens to participate

constructively in society, and, as some one has suggested, the continual election of leaders to local and state offices who neglect the basic rights, aspirations and usefulness of their total constituency imposes a government of and by certain men, rather than a government of and by laws for men.

This report does not attempt to detail all the acts of violence, discrimination, and lawlessness such as bombings (on the increase this past year), incendarism, rioting, shooting and other brutal acts which have been part of the tragedy of the period. Items like the shooting of a Negro active in voter registration in Mississippi this past week, have been all too common.

Despite the 1954 Supreme Court Decision, most Southern leaders still strive to maintain separate schools, with desegregation as token activity at best.

One raises the question about the church's role in this. Both those for and against segregation seem to have strengthened their hands and renewed their attack at local and state levels. The church ought to take the lesson suggested in Jack Benny's statement about the conditions on the freeways of Los Angeles seriously. He said he did not wish to impune any of the good citizens using the freeway by saying that they drove too fast, but he had learned that if one were caught travelling under fifty miles an hour, he could be charged with double-parking. It is high noon for the Christian Church in its commitment to its mission for the world to make sure it is not double-parked on the freeway of human progress.

It is true that there has been marked progress in the number of editorials (and editorial attitudes) on the part of Southern Baptist editors, and our people are being face-to-face with the problems involved in Christian citizenship by the Christian Life Commission of our Convention, and many of the leaders across the South. However, there must be more than writing and speaking for human rights - there must be action within the sphere of the Christian message to testify that Jesus Christ came to set men free - and the Christian Church cannot tolerate conditions which suppress and discriminate unless it is prepared for the role of toleration itself instead of penetration into the lives of men.

RACISM: A WORLD ISSUE

Dr. Samuel D. Proctor
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Less than thirty days ago I settled down to my work in the United States after twelve months in Africa. This topic, therefore, has a special appeal to me because it gives me an opportunity to put together in some orderly fashion the strong impressions made upon me as I stood body deep in the whirlpool of sub-Sahara African politics, culture and social thinking during these exciting days of post-Independence in one of the throbbing capitals of West Africa. As one reflects upon the needs of the 250 million people of Africa, and their dark skinned counterparts in Asia and Latin America, he sees a morass of infant mortality, dense illiteracy, stifling health problems and staggering economic and political decisions. The problems are then compounded by justifiable attitudes of defensiveness and racial pride. Furthermore, time is unkind to them because while they are in the process of catching up on 200 years of lag in technology and education, the economically advanced nations of the world are moving just as fast toward greater prosperity, wider educational opportunities and the improvement of the whole spectrum of economic and cultural advantages. This widening gap, itself, breeds attitudes of contempt because it is difficult for the deprived people of the world to accept their own level of development, while seeing others advance at an accelerated pace, when they feel that their own status in the world is in many ways attributed to 200 years of colonialism and enslavement at the hands of those who seek their admiration and confidence.

It will not be easy,therefore, for us to get on with the business of raising the standards and relieving the suffering in many places where our responsibilities lie because the atmosphere of suspicion will becloud our most sincere efforts. At the same time, however, the alternative is a frightening prospect: Three-fourths of the world's people burdened down with their needs and distinguished by color looking with contempt upon one-fourth of the world's people enjoying the good things of life and defined and distinguished by the opposite color.

How far back do we go in dealing with this problem? One can amuse himself by dealing with theories of geography, climate and anthropology. It may be possible to unravel some of the strains of history and to try to discover what was the beginning of this uneven progress of mankind. There are those who would like to see this discussed for diabolical reasons. They wish to prove that the Colored people of the world are generically inferior and that their situation of relative retardation is an immutable condition.

There are others who are caught up in the momentum of history and who have accepted the status quo as the natural outcome of historical forces. They decline any opportunity to change the course of history and would be content to see the dark skinned people of the world move along slowly for the next 200 years and dole out to them regular tokens of charity and sympathy. There are many in our own country who are not happy about the status of the American Negro, but who feel that efforts to change this status are futile because they feel that the identification of color with all forms of social and economic limitation is too indelible to be erased.

There are others who would be complacent because they feel that the problem of color has drawn into its orbit such a galaxy of other problems that we should merely sit back and wait to see what the end will be. Just a sneaking view at the problems of Africa and South America they find blinding. They are equally afraid of any approach to the problem in the United States which would threaten to set off a chain reaction of social unrest that would become uncontrollable.

So, one can sit in complete self-respect and say to himself that the whole issue of race in the world has been so muddled that the only wise thing for us to do is to say in breathless resignation that we have sown wind and we are reaping the whirlwind.

Nevertheless, before we decide that nothing at all should be done we should be reminded that as the waves of the seven seas beat their rhythm on the shores of the earth's continents they sing to three times as many dark skinned people as they do to white. So, it matters not how annoyed we are at the problem, it is with us today and

it threatens to become more serious if intelligent courses of action are not followed which will atone and the same time manifest our concern to correct the injustices of history and to regain the confidence of those who have learned to distrust us.

What, then, are the courses of action that carry the promise of redemption? First, the least thing that we can do is to see to it that the facts are found and disseminated. It is amazing how little we know about those parts of the world outside of Western Europe. When I went to Nigeria I discovered that there were unforgiveable gaps in my education on West Africa. Almost everyday I was discoverning things that I had never known before. Over the past fifty years the scholars in anthropology and history have unearthed literally tons of information which would go far toward melting some of the glacier-like prejudices in the area of race. For too long our textbooks in the public school and our Sunday school manuals have portrayed to our young people an image of Africa, Asia and Latin America which will be difficult to correct. But we are under obligation now to bend the efforts of our scholars and our producers of literature for the consumption of the tender mind to help accomplish this task.

We are at a moral obligation to encourage travel, reading, conferences and every possible confrontation that can be arranged to bring to the surface those facts and impressions which will serve to destroy the myths that are still in vogue in the area of race. There are enough bitter facts to live with not to have to be freighted down with the overlay of spurious anthropology and social myths. For example, many of my friends who know that I went to Africa ask me if I saw any wild animals. I did, but the only wild animals that I saw was in a Zoo in Lagos. But who would ever think that one could go to Nigeria and travel the length and breadth of that country and not see at least one tiger or one wild elephant. Now some of these animals are there as they are in many parts of our own hemisphere, but one can live in Nigeria for a year and travel all over the country without ever having his life jeopardized by the sudden appearance of a man-eating beast.

I remember when one American family had the problem of taking the mother to a physician for serious obstetrical services. The family went all over the country inquiring about where to find proper obstetrical care. She was amazed to find right in the city of Lagos an obstetrician who had one of the very highest certifications in Great Britian in the field of Obstetrics. The same thing was true about a Peace Corps Volunteer who required some medical care in the area of neurology. After discussing medical evacuation, we learned that we would be turning down the services of one of the world's best Neurologists right at the University College Hospital in Ibadan.

An American university administrator sat in our office one day deploring the fact that a Nigerian could not be found with training and experience sufficient to man an operation in which his university had interest. I asked what qualifications he was looking for. They seemed high to him, but I produced three names of Nigerian Ph.D's who were ready. His limited knowledge of Black Africa did not include such an impression.

An oil company executive was shocked when I showed him a Nigerian with a Masters degree from M.I.T. doing chemical engineering of a very high level. Again, his image of an African did not allow for this type of person.

I cite these illustrations merely to show that there is so much to be known which would correct some of our archaic impressions that have been given to us through years of limited exposure to the people of Africa, Latin America and Asia.

Come next and see that one of the other steps that must be taken is to endorse those actions and programs which serve to defy racial sterotypes. I was delighted to see that our President appointed a Negro to be Ambassador to Finland. I would have been disappointed if he had sent an unqualified Negro, but I was proud that there was available one who was equal to the task. In that part of Europe many people who have never seen a Negro will have a chance to meet and know a person of dark skin who will defy many of the things that they have heard about Negro people. It seems superfluous to have to appoint an Ambassador merely for this purpose and if it were for that purpose alone it would be superfluous. But, when this kind of action can be endorsed genuinely by our country it shows that we are prepared to accept Negro people

in roles other than those historically assigned to them and which have served to continue the Negro in an unfortunate sterotyped position in the world.

I was delighted to see also that a year ago a Negro at the University of North Carolina was elected Editor of the Law Review. I would have been happy to see a Negro elected captain of the basketball team or the leading ground gainer on the football team, but I must say that it was a source of greater personal delight to see a Negro chosen as Editor of the Law Review. It is well-established that Negroes can play basketball and football, but it is not so well established that Negroes have the intelligence and the discipline to be editors of magazines such as the Law Review of Chapel Hill. So, no matter how deliberate this selection might have been (and I do not question the motives at all!) it is still true that this act on the part of the Law School put a Negro in a position of high visibility where many people will have to observe him in this new role.

At the same time, we must discourage those actions which tend to perpetuate unequal opportunities and which continue to pollute our society with the sediments of ignorance, hatred and injustice.

The Peace Corps, as a national endeavor of some size and consequence, has done much to help us in this matter of including Negroes on a basis of skill and preparedness rather than on a basis of race. Negro institutions have been used for training volunteers. Negroes have been welcomed into the Peace Corps to be sent to all of the 41 countries where we serve and Negroes have been included on the staff in places where they can perform at a level commensurate to their experience and training. It would be disastrous for us to be going into countries to help without having a clean breast on the matter of racial justice in our own operation. This is merely a microscopic view of our total situation as a nation in the world. Everything that we do in relation to the countries of Asia, Africa and Latin America will be scrutinized in the light of our own position with regard to the treatment of Negroes within our own borders.

Therefore, no time can be lost on the part of well meaning people in endorsing those actions and programs which seek to relieve us of the burden of racial injustice.

Finally, issues so vast as this one often seem to exempt the individual from personal involvement and commitment. We have not really done justice to this topic without asking ourselves what we can do as individuals even in the face of such a gigantic issue. Each one brings to the problem and to this moment in history his own personal background, his own moral resources and his own spiritual preparation. One is prepared to do much more than another. One is prepared to risk much more than another. But, the point is that problems do not solve themselves. Somewhere along the line a teacher, a pastor, a politician, a political leader, a businessman, a real estate broker will have to make up his mind on his own position. He can declare to himself that he will do the next thing possible within the dimensions of his own sphere of influence, to relieve our country and the world of the burden of racial injustice. Others can go farther than that and assume positions of leadership in this area. My point is that in terms of one's own resourcefulness and one's own spiritual freedom, he should commit himself to do the next thing that he knows should be done. At the next fork in the road where he must follow one path which leads to the perpetuation of injustice and unequal treatment and the other leads to justice and equality--he must be prepared to decide which of these roads he will take as he approaches it. None of us will be judged by what happens in the area of broad social forces at play in history. But each one of us will be judged in terms of what he did when his opportunities came.

This problem has been with us ever since the Pharaohs enslaved the people of Israel. But just as God found a Moses to redeem his people there, we need today to find those who have seen a bush aflame and who have heard the voice of God calling them to act in the area of racial justice. You may think that you have no special talent and no special resources in this regard. But I remind you of what Mordecai said to Esther: "Who knows, but that you have come to the kingdom for just such a time as this."

"NO MORE WATER, THE FIRE NEXT TIME!"

A Search for Christian Strategy for a World of Racial Tension

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We white people have no way of measuring the suspicion, resentment and hatred built up within the souls of the dark peoples over the centuries of broken relations and exploitation. But one thing we do know: you cannot press people down over long periods of time without expecting a violent eruption one day. This is all the more the case where the persons being hurt are educated and sensitive. Therefore, at this late date in the history of race relations we must remind ourselves over and over again that:

You can't put 5000 college students in prison without cause and without justice, and then expect everything to be smoothed over and forgotten as soon as the supreme law of the land releases them.

You can't jail and manhandle ministers of the Gospel and pastors of large congregations and expect in return complete forgiveness and forgetting.

You can't keep virtuous, hardworking and sacrificing mothers coming to the back door, doing without toilets on their shopping trips downtown, waiting till all others have the ordinary services of life, without the risk of breeding venom into the bloodstream of succeeding generations.

The wonder for the person who can stand aside and view this sordid spectacle with the least objectivity is that the ones oppressed have borne it so patiently, so gracefully and so pacifically. They have indeed learned the hard way that "Jesus never said a mumbling word."

But, my friends, we are approaching the end of that era. The community of the hurt is rising up all over the world, especially in Asia and Africa, and that same voice is being heard here in our homeland. The voices of this new mood of bitterness and aggressive arrogance are many, whether those of the sophisticated writers like James Baldwin or the naive Malcolm X and his Black Muslim followers. The title of Baldwin's latest book is symbolic, THE FIRE NEXT TIME. It is taken from two lines of a Negro spiritual paraphrasing the Scriptures:

"God gave Noah the rainbow sign,
No more water, the fire next time."

In his now-famous confession which shocked the nation when it appeared in the November NEW YORKER Magazine, the former preacher-boy from Harlem vehemently rejects Christianity: "It is not too much to say that whoever wishes to become a truly moral human being must first divorce himself from all the prohibitions, crimes and hypocrises of the Christian Church...(because) Christianity has operated with an unmitigated arrogance and cruelty..." In this vein, his voice gets louder and more aggressive as he gives expression to the New Negro, the Negro first heralded in Richard Wright's "White Man! Listen" and in Langston Hughes' lines from the poem about "What happens to a dream deferred?"

Does it dry up
like a raisin in the sun?
Or fester like a sore -
And then run?
Or does it stink like rotten meat?
...
Or does it explode?

These are the new voices, the voices talking back after years of sullen silence, the voices of the hurt, the deaf and dumb learning to talk. That they should sound like this, so rasping, so aggressive, so impatient, that they should hate so much, should not surprise us. In a small way, we have all shared their resentment. But they have big reasons to hate us, to strike back, to destroy and to kill.

The wonder is that their present protest is so mild, so well controlled, so limited. It could be a massive eruption, spreading blood recklessly and destroying civilization itself. What these voices mean primarily for the Christian trying to salvage humanity and to light a candle in the dark is that a new middle-ground has emerged. The true moderates are no longer in the white community, among those white supremists willing to make concessions of civil rights to the dispossessed, but are rather in the Negro community. Those who were once considered radicals by the whites are now the saving buffer between the new extremes. Good examples of those persons caught in the squeeze are three American Negroes, who figure crucially in this world crisis, namely, Ralph Bunch, Thurgood Marshall and Martin Luther King, Jr. Ridiculed, villified and persecuted as extremists, left-

wingers and radicals, ironically they are emerging as the true moderates, moderates in the best sense of the workable golden mean of the Aristotelian ethic, moderate in the best sense of appealing to an eternal moral ground. Ralph Bunche appeals to world law, the universal brotherhood of man, the community of nations. Thurgood Marshall appeals to the highest form of democracy, the creative thrust of constitutional law. And King appeals to the spirit of Christ and the Way of the Cross to overcome all oppression and hatred.

I predict the time will come when the white people who hurl curses at Bunche, Marshall and King will thank their lucky stars that such men exist. Because in the march of events, their appeal to the universal brotherhood of man, to the court of constitutional law, and to the spirit of the Gospel will be the main dikes against racism in reverse, a racism which currently gains momentum in the black protest the world over, either at home in the Black Muslims or abroad in Afro-Asian nationalism. In that day of reckoning -- "no more water, the fire next time" -- it will be the Bunches and the Marshalls and the Kings who will stand in the breach and once again suffer, this time protecting the whites from black extremists. (Then we will at last understand how relative the term "moderate" really is.)

But for a long time we have had warnings from the frontline workers in human relations that this shift was coming. Albert Schweitzer wrote a generation ago the following paragraph:

"Ever since the world's far-off lands were discovered, what has been the conduct of the white peoples to the coloured ones? What is the meaning of the simple fact that this and that people has died out, that others are dying out, and that the condition of others is getting worse and worse as a result of their discovery by men who professed to be followers of Jesus? Who can describe the injustice and the cruelties that in the course of centuries they have suffered at the hands of Europeans? Who can measure the misery produced among them by the fiery drinks and hideous diseases that we have taken to them? If a record could be compiled of all that has happened between the white and the coloured races, it would make a book .. which the reader would have to turn over unread, because its contents would be too horrible."

In the last century, that sensitive poet of the comman man, Edwin Markham in these lines from "The Man with the Hoe" raised the right question for us:

"O Masters, Lords and Rulers in all lands,
How will the future reckon with this Man,
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?"

And the poet-laureate of imperialism, Kipling, even had his misgivings when he wrote the following lines:

"By all you cry or whisper
By all you say or do
The silent sullen peoples
Will judge your gods and you."

But perhaps the key to the present mood is even better captured in Kipling's intimate portrayal of his own mistreatment as a child in his auto-biographical book, "Baa, Baa, Black Sheep." At the close of this glimpse into his own soul we find what may explain his own bitterness, ennui and despondency about life in his latter days: "When young lips have drunk deep of the bitter waters of Hate, Suspicion, and Despair, all the Love in the world will not wholly take away that knowledge; though it may turn darkened eyes for a while to the light, and teach Faith where no Faith was."

In that passage is perhaps the secret to the Christian world strategy if there is one in the present hour. That is the affirmation whether Love overcomes all hate, whether good can overcome evil, whether the sinner can walk away forgiven to go "and sin no more," and whether reconciliation begins at the altar and all partitions of separation eventually crumble in the presence of God.

We can admit that our crimes are colossal and innumerable.
We can agree that the churches have lost the first round of the desegregation campaign.
We can even confess that churches are more backward now than we were ten years ago, considering the speed of desegregation in other areas during the past decade.
And we might wake up to find that we are the last stronghold of white supremacy and subtle racism, and that the reason for it is that we know so little about the Gospel of repentance, forgiveness and reconciliation in the white churches.

But stand before the God of Love in Jesus Christ on the Cross we must, if we profess Christianity. And that means that the final word is <u>not</u> contained in James Baldwin's quote from the spiritual:

"God gave Noah the rainbow sign,
No more water, the fire next time."

I checked the Bible and found that God doesn't act like that; His repentance about man's wickedness doesn't contain a hidden threat. His is a clean, unconditional repentance. And in that kind of love is the Christian answer in human

relations. And, thank goodness, we stand in the presence of Negroes who know that better than we. For, paradoxically, those people who have suffered most know best what the Gospel of suffering love is. In this day of loud boasting and arrogant aggressiveness - which is no more than should be expected - there are many Negroes who hold forth a forgiving and reconciling hand even before we the offenders deserve it. The Good News of the present moment is that we can count on the magnanimity of some of the dark souls who have developed a spiritual power of which we know not.

I cite three examples from my travels in Africa. When I interviewed the convicted leader of Mau Mau in his prison exile of some nine years just before his release, I asked Jomo Kenyatta what about the widely held rumor that he intended to emerge like a wounded, ravenous lion, and destroy all white people. He answered softly with deep compassion: "I intend to harm no one. I have been hurt too deeply to return the hurt. If the whites flee it will be because of that Bible verse, 'The wicked flee when no one pursueth'."

Again, I have come to know intimately the leader of Northern Rhodesia's independence movement, Kenneth Kaunda, author of BLACK GOVERNMENT - have had him in our home. He writes, "I refuse to believe that what the white man does against me and my people is done because he is wicked...Transfer the power gracefully from the minority to the majority and the whites need not fear anything from the blacks." What graciousness!

And the winner of the Nobel Peace Prize did not receive that distinction for nothing. I had known Chief Luthuli and had a share in the recommending him for that distinction long before he justly received it. He writes in his book, LET MY PEOPLE GO, as follows:

> "We shall not win our freedom except at the cost of great suffering, and we must be prepared for it. Much African blood has already been spilt, and assuredly more will be. As I have said, we do not desire to shed the blood of white men...What we have aimed to do is to bring the white man to his senses, not slaughter him. Our desire has been that he should cooperate with us, and we with him. At the same time, I do not for a moment entertain the idea of Africans turning into race oppressors. The Master Race concept is not ours."

I suggest that it is in this direction we must look for saving grace and the Christian way. We need each other; we cannot continue as power-made groups going our separate ways. Both races have sinned; still within both races are those who have found the way in Christ. Therefore, we do not solve this desperate situation by merely calling it quits and then going our separate ways.

The latter alternative is the grave danger for the white man at this juncture. We have come to accept law as the way to settle our problems and to build human relations. Therefore, we give tacit though reluctant obedience to the Supreme Court. We have expected legal justice to establish brotherhood. These legal victories, won at no expense to ourselves, are expected to cover up the deep scars and smouldering hatreds all at once. All we white people want to do is to take a deep sigh and settle back to the privileges that still remain to us, with no thoughts of how little sacrifice we have made in the cause of justice and of how little change has actually occurred in our way of thinking and living, now that we have seen the handwriting on the walls of the courts.

But unfortunately God does not let us off so easily. While God <u>is</u> a gracious God, longsuffering and kind, whose mercy is from everlasting to everlasting, He nonetheless holds us accountable. It may be true that Baldwin's God is <u>not</u> the biblical God. He who gave to Noah a sign, "no more water," it is true, <u>did not add</u>, "the fire next time." That line is added by an all-too-human source who holds malice toward all. Nonetheless, the God of Jesus Christ does demand that we reap what we sow. And he who sows the wind can expect to reap the whirlwind. For that hour we must be prepared. In this sense we can understand those words of a Baptist preacher (a graduate of Wake Forest College, by the way) which made national headlines recently. They first appeared in his book, RACE AND THE RENEWAL OF THE CHURCH: "The Christian understanding of sin makes it highly probable that our generation will see white children marched into gas chambers by dark masters, clutching their little toys to their breasts in Auschwitz fashion."

The Good News of the Gospel is that "the fire next time" need not be, but the hard-to-take Gospel Truth is that the penitential fires must burn till the

last dross of racist pretention is taken from our souls in the process of redemption. Indeed it must burn the pretention from the white man and the resentment from the black man. And as Christians we must not underestimate the amount of each left in both parties.

These are the painful facts which Christians in both races who are working for peaceful reconciliation must keep in mind. What I am saying is that two conditions are absolutely basic for Christian redemption in race relations: One is the clear and open confession of our guilt, and the other is the unquestioned initiative in healing the wounds. Without evidences of these there is no Christian world strategy in race relations.

As to the first, we all know the last thing we can bring ourselves to do is to confess our complicity in this awful scandal: that we are all racists, that we are all either white supremists or black supremists, that we are all prejudiced, and not least when we are at church, worshipping Almighty God. Who among us has not known that it is easier for a church to make a token move in the direction of desegregation (a resolution, a visit from a neighboring choir, a study-seminar), than it is to truly repent, forgive and to be reconciled on God's terms. Repentance, I am suggesting, must be honest, thorough and open before estranged persons are reunited. This is the first lesson each Christian must learn in these serious times if "the fire next time" is to be avoided. There is no easy way to slip out of our complicity unnoticed and unseared.

Secondly, the law of Christian reconciliation is that the party who has inflicted the wrong must take the first step in forgiveness and reconciliation. In terms of broken race relations, I would say it is absolutely prerequisite that the white man take two steps toward the Negro for every one the Negro takes toward him. Realistically this means that for a long time to come the white man can expect a questionable, if not hostile, reception when he dares take the initiative in reconciliation. Indeed he can expect to be snubbed and insulted; and he may find that the most innocent and saintly suffer - those who have been the least involved in racism. He may have to try, try, and try again, because to reestablish trust

where trust has been betrayed is well nigh impossible. For the Christian it is an act of God - "with God all things are possible." If this be the case, it will be but the natural outcome of a long policy of broken relations. It will simply fulfill the prophecy of that great man in Africa, Alan Paton, when he sadly predicted "that by the time the whites have turned to loving, my people will have turned to hating."

But on the other hand, there may be many on the hurt side who will eagerly grasp the hand of fellowship extended. That is the very thing they have been waiting for, the hour has come when their protracted prayer has been answered, and they are immediately ready to sit down at the Lord's banquet table together. This will be the unexpected dessert for those Christians willing to pay the supreme price of repentance, forgiveness and reconciliation.

Now that the walls of segregation are tumbling, legally that is, our work as Christians is just beginning. After the enlightenment brought by education in the social sciences, after the victories won before the bar of justice, after the proven capabilities of Negro leadership, the Christian still has much to do. Let us not forget that what the law could not do and cannot achieve, is what Christians through love are to do, to achieve and to be. The Christian task in race relations is never merely what these other forces can do. Let us be clear: it is never less but always more. And at this late hour <u>the more</u> of the Christian witness is all the more necessary.

A LAYMAN VIEWS THE RACE PROBLEM

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I believe it is an accurate observation to say that the average layman lingers behind his pastor when it comes to race relations. This is to be expected, I suppose, because he follows his minister in other areas, too. But the layman is making progress and we can be thankful for this. Even with this progress, he still has a considerable distance to go.

As a layman it is my conviction that we must approach race relations from several fronts in order to find anything near the right solutions to the many problems involved. I have chosen to discuss what seem to be of the most important of these:

1. ECONOMIC - The economic language seemingly is the only one that is understood by some people, among them, business men. In Nashville, Tennessee, for example, the downtown merchants were brought to realize the tremendous buying power of Negroes. This is why they came to an understanding eventually on a lunch room policy that included all people, regardless of race. I was in Nashville recently and a fine looking Negro boy, possibly a college student, sat beside me as I drank coffee in a luncheonette. This is as it should be. As I sat there, I felt good because as early as February, 1960, the BIBLICAL RECORDER had taken a stand for equality at this point.

A major plank in this economic platform must be better job opportunities for Negroes. You are all familiar with the Good Neighbor Council announced not long ago by Governor Terry Sanford. Please don't expect overnight developments but let us all join in the fervent prayer that some progress can be made. Frankly, I hate to see North Carolina lose some of its finest young people to other sections of the nation simply because job opportunities commensurate with their ability are not available in this state. How long are we going to let this continue? Our state now is 42nd in per capita income. If only white people were

considered, North Carolina would be 32nd. This means that many of our one million Negro citizens in North Carolina are unemployed or under employed. The effect is felt on our entire economy. It is taking time for this to sink in with some people but nevertheless it is true.

II. LEGAL - This is where the most progress has been made, much to the dismay of many staunch segregationists. The 1954 Supreme Court decision was the big break-through and the pattern has been consistent since then. I am not a lawyer but anyone can see the tremendous impact of these decisions--whether it involved Harvey Gantt at Clemson College, or the Negro children in Caswell County, North Carolina, or the 187 college students demonstrating against inequalities in South Carolina.

In some areas, unfortunately, legal decisions have not been enough to insure equality for all. This has been particularly noticeable in the right of Negroes to register and vote. Even though they have technically been given the right, intimidation and threats of economic reprisals have kept thousands of them away from the polls in some of our states. These pockets of resistance in the Deep South states are becoming fewer in number but no effort should be spared to insure this freedom for all men. Recent experiences in Greenwood, Mississippi have emphasized the need for greater progress and understanding in this area. Resistance will continue to be strong in communities like this but break-throughs are appearing for which we are grateful. In the states where the Negro citizens have registered and voted, they have become a power with which to be reckoned in politics. This is true here in North Carolina. It may be more evident than ever in the 1964 race for governor. On that one, we will have to wait and see.

III. EDUCATIONAL - This challenge is at the heart of so many weaknesses and shortcomings. Without education, job opportunities are fewer. Without education, the likelihood of voting is less. Without education, church life is not as meaningful or as helpful as it should be.

Some great, concerted effort should be launched within the Negro community

itself to raise the educational level. Schools can be opened to all people but if the opportunity is passed up, and only a handful attend, we are not making the progress we should be. This leaves the way open for the rabid segregationists to taunt and accuse. Dropouts can be reduced and every effort should be made to get more young people not only to finish high school but to go on to college. The need for seminary trained ministers is just one illustration of the challenge in education.

Without a great push forward in education, the entire effort for civil rights is seriously hampered. We can't expect overnight developments here, either, but the ground should be laid as quickly and as securely as possible for significant educational advance.

I think of Bobby Bell, the great football star from Minnesota, as an example. No doubt you are familiar with his great All-American record at Minnesota. Why couldn't he have stayed in North Carolina and tore up some opposing lines? With 10 straight defeats last season, I am sure Wake Forest could have used him. Incidentally, Wake Forest has announced that should another Bobby Bell come along, the Deacons will pursue him with all fervor.

IV. THE CHURCH - Compared to these other three areas, I am afraid the church has less to show for its efforts. This is pathetic, but true. The very institution that should be leading the crusade is dragging behind, I fear. We have passed resolutions but what about our actions? One of my Baptist editor friends, Erwin McDonald in Arkansas, recently said that Southern Baptists presented a split image in race relations. By this he meant that our day-by-day actions were not consistent with the 1954 Supreme Court decision which we approved in session only three weeks after the decision was made.

I will not soon forget an experience last December at the Governor's Mansion here in Raleigh. With some 35 or 40 people of both races present, the Governor went around the table asking for brief comments. Since this occasion came shortly after our Baptist State Convention in North Carolina decided to hold a joint session with Negro Baptist brethren and sisters in 1964, I thought the mention of this

might be appropriate. I said that I felt that this was a step in the right direction because North Carolina was the first state to my knowledge to do this. I learned that there are occasions when one should be quiet. In a tactful manner, the various Negro leaders at the table, without mentioning me by name, proceeded to tell of their disappointment at the role of the church in achieving basic human rights for all people. Frankly, I was not prepared for this attitude toward the church. Then I had a second thought - perhaps they have a right to be disappointed in the church because it has done so little in this area. As I analyzed our own breakfast session the thought came to me, "Why was the organization of a Good Neighbor Council having to come from a political leader rather than from the church itself?"

CONCLUSION - Speaking more as a layman now instead of a Baptist editor, I have tried to analyze my own attitudes and opinions on race relations. It seems to me that there must be a turning point in men's attitudes toward their brethren. I think mine came exactly 10 years ago with the birth of a handicapped child into our family. Before that time, I do not think I had the wrong attitude toward Negroes but let's say that what I thought and wrote was rather routine. A change began to take place when we took Carol Ann to an amputee clinic in West Orange, New Jersey when she was only six months old. There my wife and I saw concerned Negro parents with their children. Some were without legs, others without arms. One child had neither arms or legs - a quadruple amputee. This experience gave us a common bond of love and mutual concern. "God loves all these children," I said, and in turn I agreed that these Negro parents love their children just as we love ours.

But it went deeper than this. We knew that Carol Ann was different. She always will be and we can expect a certain amount of discrimination and prejudice toward her in varying forms. Yes, she is different, just as they are different with their different color of skin. I want for her a happy and fruitful life. And I share this fervent hope for every Negro child born today. The future of these children will be brightened if our efforts are diligent, consistent and

motivated by the right spirit.

Laymen can be the key that will make or break this continuing effort. Won't you join me that more of them will see the light and walk boldly in it, being prepared for criticism that will inevitably come. By walking in the light, we will possess that inner satisfaction that comes when we know we are doing the right thing.

BAPTIST COOPERATING INTERRACIALLY

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Introduction

The 1960 census reported 20,491,443 non-white people in the United States. A little over 91 per cent of these people were classified as Negroes. They live in all of the 50 states and the District of Columbia. The states with the smallest and the largest populations are both in the East - Vermont with 519 and New York with 1,417,511.

There are now six states with more than one million Negroes. Four of these are in the South, and the other two are New York and Illinois. Eleven more states have more than 500,000. Seven of these are in the South, three in the North and one in the West.

Negroes now represent 10.5 per cent of the total population of the United States. This is a gain of seven-tenths of one per cent over the census of 1950, and this gain is the first time in 50 years that the Negro has registered over ten per cent. Over the past 70 years the percentage of Negro population has remained what it is today, 10.5 per cent. The rate of increase in the population from 1950-1960 was 25.4 per cent as over against 18.5 per cent for the nation as a whole. This may be a significant trend in the rate of increase. From 1940 to 1950 the rate of increase was 15.1 per cent as over against 8.2 per cent from 1930-1940. However, when you look at the rate of increase for the Negro population from 1890-1960, it has been considerably lower than that because for these 70 years it has remained 14.8 per cent.

The population movement of the Negro is out of the South to the Northeast and West. One-and-a-half-million left the South from 1950-1960. New York went from the sixth ranking state in 1950 to first in 1960. Georgia slipped from first to third place. Texas went from fifth to second place, and Mississippi dropped from third to eighth place. California went from fifteenth to ninth place, and

North Carolina lost two points, from second to fourth place. States with the highest percentage gains from 1950-1960 were California, with a gain of over 90 per cent, and Illinois and Michigan, with gains of over 60 per cent. Florida, a southern state, made a significant gain of more than 50 per cent. Only 52 per cent of Negroes now live in the 11 states of the Old Confederacy.

Another significant aspect of the population movement of the Negro is that he is leaving rural areas for the city. Seventy-three per cent of Negroes now live in urban areas. Of the 1,417,511 Negroes in New York State, 1,227,625 live in New York City. Over 900,000 of the 1,037,407 Negroes in Illinois live in Chicago. This is true of the states of Pennsylvania, Michigan and Ohio. Over 6,000,000 Negroes now live in the 25 largest cities in the United States, and they make up 19.7 per cent of the total population of these cities. Negroes, allied with other non-whites, constitute 17.6 per cent of the population of voting age in these same cities. Four of these cities are in the South - Houston and Dallas in Texas, and the others are Memphis, Tennessee, and Atlanta, Georgia.

Who Are National Baptists

Baptists have always had a real affinity for long and many names. We are also free with our adjectives before the name Baptist. In 1814 the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, later called the Triennial Convention, was organized. This convention split in 1845 into Southern Baptists, and later, in 1907, our Northern Baptist brothers took the name Northern Baptists; and still later, in 1950, they changed their name to American Baptists.

Evidently Negro Baptists did not feel at home with either group, so in 1895 in Atlanta, Georgia, they merged three separate bodies into one to form the National Baptist Convention of the United States of America.

The white Baptist Convention lasted 31 years and could not agree over the race question as one of the issues and agreed to go separate ways. The National Baptist Convention lasted 20 years; or if you take the first date of 1880 when the Baptist Foreign Mission Convention of America was organized, which was one of the merging

bodies mentioned above to form the National Baptist Convention; the union lasted 35 years. In 1915 this one group became the National Baptist Convention, U.S.A., Incorporated, and the National Baptist Convention of America.

National Baptists have been called by many other names through the years. Some of these names are Negro Baptists, Colored Baptists, Boyd Baptists, Townsend Baptists, Incorporated Baptists and Unincorporated Baptists. Today these people, with approximately 40,000 churches and about 8,000,000 members, span the nation. They represent 44 per cent of the Negro population of the United States. They represent also four of every ten Baptists in North America and three of every ten Baptists of the world. If Southern Baptists had been as effective in evangelism with white people as National Baptists have been with Negroes, they would number approximately 70,000,000 people today. National Baptists almost double all other Negro Christian bodies in America, counting Roman Catholics to which only one Negro in 60 belongs.

Relationships between Southern Baptists and Negro Baptists
(A Historical Summary)

The religious history of American Negroes is vitally related to Southern Baptists. Long before the Southern Baptist Convention was organized, white Baptists in the South were ministering to Negroes. Many of the churches had "lookout committees" to enlist Negroes, and by the time the Southern Baptist Convention was organized, of the 350,000 Baptists in the South, 100,000 of them were Negroes. No doubt these "lookout committees" allied with the democratic spirit, lack of formality, absence of ritual and soul liberty found in the local Baptist churches appealed to Negroes.

The Southern Baptist Convention was organized in Augusta, Georgia, May 8, 1845. Immediately the convention made plans for missionary work among Negroes. One of the boards, called the Board of Domestic Missions, was "instructed to take all prudent measures for the religious instruction of our colored population."

Although Southern Baptists have constantly worked with Negroes through local churches, district associations and state conventions, their main outreach as a convention in the United States has been, until recently, through the Home Mission

Board and the American Baptist Theological Seminary in Nashville, Tennessee. At every convention since its organization the Home Mission Board has reported on work with Negroes. From 1845 until the War between the States, the local churches and slave holders were encouraged to be faithful in their instruction of Negroes, and all the Board's missionaries were urged to serve the Negro people in every way possible.

During the war years and until 1871 very little was done in an organized way among Negroes. In 1872 assistance was given for establishing institutes for the training of Negro Baptist ministers. In 1883 a theological teacher was employed to instruct colored pastors, and in 1884 the first Negro to be employed by the Board was R. T. Pollard, a theological professor.

In 1895 the New Era Plan was initiated by the Board. It was a cooperative effort of the Home Mission Board, the Home Mission Society of New York and the different state boards, both white and colored. The missionaries employed to implement this plan "were expected to preach, aid pastorless churches, promote the Baptist schools and ministerial students, settle difficulties in colored churches, quell strife between churches and associations, and 'do all possible to promote the peace, purity and efficiency of the colored population.'" By 1897 this plan of work was operating in Alabama, Georgia, Kentucky, Maryland, Missouri, North Carolina, Tennessee and Virginia.

In 1904 the New Era Plan was modified and renamed the Enlarged Plan of Negro Work, and a field secretary was employed to direct this plan. The Enlarged Plan was a cooperative work between the home mission boards of the National Baptist Convention and the Southern Baptist Convention. The following provisions made up this plan of work:

"1. The National Baptist Convention to be recognized as the representative Negro Baptist organization in the South.

"2. The plan and spirit of this co-operation must be understood by both parties as not in conflict with all proper comity towards the American Baptist Home Mission Society of New York, whose great field in the work of education among the Negroes in the South is hereby gratefully recognized.

"3. The Home Mission Board on its part is to have its Mission Board's interest in the work and before the white Baptists of the South, and to promote

Southern sympathy and support in behalf of the work and workers in the field.

"4. This plan of co-operation is to have no limit of time for its continuance, and is to take in two bodies--viz.: the Home Mission Board of the Southern Baptist Convention and the Home Mission Board of the National Baptist Convention.

"5. The adjustment of co-operation to the existing situations and conditions among the Negroes in different States shall be left to the Home Mission Board of the National Baptist Convention.

"6. This plan proposes an organization of the work which will touch four cardinal points of opportunity and need among the Negroes of the South: (1) The Negro Baptist State Convention -- as the point of coherency in the organization of Negro Baptists in each State; (2) the Negro Baptist District Association -- with an executive committee of Negro Baptists in each; (3) the Negro Missionary Conference for local communities for the purpose of Bible and Missionary study; (4) the local Negro Baptist Church--it is proposed to secure the Christian interest and assistance of local white pastors.

"7. To the end that a great forward movement of the Southern Baptist Convention in the discharge of its missionary and Christian obligation to the Negroes of the South shall be made and the great cause of Negro self-reliance and progress may be secured, it is proposed that the Home Mission Board will, for the year beginning May 15, 1904, appropriate dollar for dollar, or one-half the amount necessary to execute these propositions up the the amount of $15,000 the first year, and from the Home Mission Board of the Southern Baptist Convention."

In 1905 under this plan there were 19 Negro missionaries serving the two boards. In 1908 the two boards had 35 missionaries in the field, and each board had contributed $9,525.00 in support of these workers. In addition to this work the Home Mission Board of the Southern Baptist Convention was cooperating with the American Baptist Home Mission Society in Missouri and Virginia in Negro work.

In 1912 this work was in fourteen states, supporting 37 missionaries who were doing evangelistic work and holding Bible conferences. This work must have produced some good results in race relations for a report to the Southern Baptist Convention from the Home Mission Board states that "the Negro in the South challenges Christians to two supreme Home Missions tasks: (1) the uplift of the Negro race and (2) the Christianization of the whites to the point where they will preserve for the Negro his civil and human rights."

In 1927 a report was made to the effect that there were 28 workers among Negroes. In 1935 four missionaries were appointed to work among Negroes. Two of these were Dr. and Mrs. Noble Y. Beall, and in 1937 Dr. Beall was elected as superintendent of Negro work. It was under his leadership that the teacher-missionary program began and the general program began to expand and take the form that it is

in today.

In 1942 Dr. Roland Smith, a National Baptist, was elected as enlistment secretary to assist teacher-missionaries in arranging and conducting institutes. In 1945 Dr. Beall resigned as superintendent of Negro work, and Dr. Roland Smith was elected in the capacity as an assistant to the executive secretary of the Home Mission Board and served in this capacity until May, 1949.

In 1946 the Board initiated a plan for establishing mission centers for Negroes in the large cities of the South. Workers were employed in Atlanta, Baltimore, Memphis, Oklahoma City and Dallas.

In 1949 Dr. Guy Bellamy became secretary of Negro work and has continued to develop this program which will be referred to in a more detailed way later on in this paper.

Discussions were begun by Southern Baptists with National Baptists in 1913 with a view to establishing a theological seminary for Negroes. These discussions finally bore fruit, and in 1924 the American Baptist Theological Seminary began operation and has continued to operate as a joint venture of Southern Baptists and the National Baptist Convention, U.S.A., Incorporated. The Home Mission Board gave scholarships to students in 1924 and continues to do so at present. In addition to scholarships, the Board has helped to pay the salary of a teacher-missionary, and in 1946 gave the seminary $60,000.00 on the construction of an administration building, which was subsequently named the J. B. Lawrence Building in honor of the Executive Secretary-Treasurer of the Board at that time.

Guiding Principles in Work with National Baptists

There are two main principles which form the base and undergird all of our co-operative work with National Baptists. They are (1) oneness and (2) togetherness. Both principles are rooted and grounded in the Word of God, the Christian's guidebook for faith and practice.

We are one with National Baptists in several ways. We trace our lineage to a common origin: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul"

(Gen. 2:7). Not only do we trace our physical origin back to a oneness, but we are created with them in the image and likeness of God: "And God said, Let us make man in our image, after our likeness" (Gen. 1:26).

We share one world with National Baptists, for God "hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitation" (Acts 17:26). We share the above, not only with the National Baptists, but with all men. We also share with National Baptists a oneness that is different. We are one with them in that we are members "of the household of faith" (Gal. 6:10).

This spiritual oneness is evident of belief. They believe as we do about God, Christ, the Bible and church life. In many of their churches, one can see above the baptistry the words "One Lord, one faith, one baptism" (Eph. 4:5). Their churches are organized similarly to ours, and many of their organizations have the same name as those in our churches.

The second principle is togetherness which is an extension of the first principle--oneness. We are co-workers and allies in the faith which we hold. We are not working for each other, we are not trying to do anything to each other, we are not under or over each other, but we are working with each other. We do all of our work in the spirit of co-operation and mutual helpfulness.

The principle of togetherness runs through all of our work. We recognize the autonomy and leadership of local churches, district associations, state conventions and all other institutions and agencies through which we work. We seek to have joint committees composed of National and Southern Baptists wherever we work.

Present Plan of Cooperative Work Between National and Southern Baptists

Thoughtful Southern Baptists have always shown their interest in the religious life of the Negro, both at home and abroad. This interest has been shown in a personal way and through the framework of churches, district associations, state conventions and agencies of the Southern Baptist Convention.

The Home and Foreign Mission Boards have probably been the main channels through which organized interest has been manifested. However, during the last

25 years interest has increased among Southern Baptists in all areas of their personal and church life.

Out of this interest has grown the Advisory Council of Southern Baptists for Work with Negroes. For several years prior to the time the council was organized on January 13, 1954, (antedating the May 17, 1954, Supreme Court decision on education by several months) there had been several small groups of Southern Baptists working in this field who were interested in bringing to the attention of other Southern Baptists a team approach to our co-operative work with Negroes.

This council was initiated by the Home Mission Board and had its first meeting in Nashville, Tennessee. Membership on the council is based upon two representatives from each agency that in some way works with Negroes.

Each year the council meets and hears reports and plans on how Southern Baptists through their various agencies are working with Negroes. "The purpose of the council is 'to discuss and correlate plans, share ideas and procedures (techniques),and strengthen the total program of Southern Baptists' work with Negroes.'"

In 1959 a committee from this council made "A Study of Co-operative Work between Southern Baptists and Negro Baptists." This study was an attempt to find out how Southern Baptists were cooperating with National Baptists through churches, district associations, state conventions, convention agencies and institutions. Through this study it was estimated that between 4,400 and 5,200 Southern Baptist churches cooperated in the following: provided scholarships, exchanged pulpits, held simultaneous revivals, repaired church buildings, conferred with pastors, exchanged youth and music programs and sent boys and girls to summer camps.

A total of 536 Southern Baptist district missionaries reported that their associations had cooperated in 26 activities. The greatest areas of cooperation were in Vacation Bible Schools, simultaneous revivals, extension classes, planning and conferring with pastors, Sunday School work, B.S.U. work, camps, study courses and WMU work. These associations were giving something over $36,000.00

per calendar year in scholarship aid, building repairs, Vacation Bible schools and other church activities.

The state conventions reported that they were cooperating in 24 areas. Most of these areas were those already mentioned. They did add, however, mission pastoral aid, summer student workers, gifts to schools, literature, good will centers and music. The conventions also reported that they employed approximately 125 full-time and part-time workers. Ten of these conventions gave approximately $265,000.00 in 1959 for this cooperative work.

The convention's boards and agencies are actively engaged in cooperative work with Negroes. All six of the denomination's seminaries are open to Negroes. Baptist colleges are open to Negroes in several states. The Sunday School Board provides consultation service of the Church Architecture Department, has published a book by an outstanding National Baptist leader, shares with National Baptist leaders in the Committee on the Uniform Series and seeks to develop proper attitudes toward all races through its literature.

Although the Foreign Mission Board's major interest and work with Negroes is in Africa, it exerts a powerful influence for cooperative work in the United States through its magazine The Commission and through the speaking and writing of missionaries on furlough.

The Brotherhood Commission uses National Baptist lay leaders as speakers in local and national men's meetings, and the staff of the Brotherhood Commission shares with national leaders of National Baptist men on the work of men in church life.

The Christian Life Commission provides the leadership for the main thrust of Christian race relations in the United States for Southern Baptists. The Commission is engaged in the following: publishing and distributing tracts on race relations; conducting seminars, workshops and conferences on Christian citizenship on local, state and national levels; dealing with problems of race at its annual conferences at summer assemblies; publishing articles and addresses given at summer assemblies on Christian citizenship; encouraging Baptists to manifest a Christian attitude toward people of other races. The executive secretary of

the Commission attends national conferences on racial problems as a Southern Baptist representative and prepares articles on human relations for the public press and denominational papers.

The Education Commission of the Southern Baptist Convention stands ready to assist Negro Baptist schools in any way possible in keeping with available time. Advisory services and surveys are possible on request from organized Southern Baptist groups or their authorized representatives.

The Woman's Missionary Union through the Annie Armstrong offering gave almost 60 per cent of the Home Mission Board's $275,950.00 budget for work with National Baptists in 1961. The national leaders of the Woman's Missionary Union cooperate with national leaders of the National Baptists' Women's work in conferences on national and state levels. State secretaries of Woman's Missionary Union help provide materials and workers in Vacation Bible schools, summer camps and other church related work. The literature of the Woman's Missionary Union has been outstanding in presenting work with National Baptists and helping to develop Christian attitudes toward all races.

The Executive Committee of the Southern Baptist Convention approved the resolution of the Home Mission Board in the initial meeting calling for the organization of the Advisory Council of Southern Baptists for Work with Negroes.

This committee studies and seeks to implement resolutions regarding cooperation between National Baptist and Southern Baptists and gives counsel to the agencies on the Advisory Council in their realtionships with National Baptist agencies. Bylaw 9 of the Southern Baptist Convention instructs the Executive Committee "to act in an advisory capacity on all questions of cooperation between the different agencies of the convention, and between the agencies of the convention and those of other conventions, whetner state or national."

The members of the staff of the Executive Committee are available for personal services which they might render in clinics, workshops, and conferences. They have been especially helpful in the areas of stewardship and promotion.

As was expected, since the Home Mission Board was given the responsibility for developing a program of work with Negroes by the convention and since it has

a Department of Work with National Baptists, this study revealed that the main thrust of the cooperative work with National Baptists was directed by the Home Mission Board in cooperation with state conventions. The following is a brief report which was given to the Southern Baptist Convention which met last year in San Francisco, California:

"The program of the Department of Work with National Baptists is one of co-operation with National Baptists in the fields of evangelism, Christian education and enlistment. This program is designed to strengthen National Baptist church life, develop Christian leadership in all areas of church and denominational life, and share with them in world missions. It is implemented through the following ministries:

"State directors. -- These men have the oversight of all cooperative work between National and Southern Baptists in their states and serve as liaison persons between National and Southern Baptist State Conventions.

"Teacher-missionaries. -- They are members of the faculties of Negro Baptist schools. They teach religious subjects and serve as counselors to ministerial students.

"Educational centers.-- These centers are hubs of training for National Baptist churches, providing training for every phase of work in a Baptist church.

"Baptist Student Union.--A national director of Baptist Student Union organizes and directs student unions on Negro college and university campuses. Fifty-two have been organized.

"Student summer missions.--National Baptist college students serve ten weeks during the summer in Vacation Bible schools, good will centers, personal visitation, revivals, surveys and other mission and church projects.

"Scholarships.--National Baptist students studying for full-time religious vocations are given scholarships to aid them in their preparation. One hundred forty were aided last year.

"Extension classes.--Theological subjects are taught for ministers, and books on Christian education are taught for lay people.

"Vacation Bible schools.--Thousands of National and Southern Baptist churches co-operate in Vacation Bible school work.

"Baptist Jubilee Revivals.--Baptist churches and associations plan revival efforts together.

"Institutes.--These are held by churches, associations and state conventions on evangelism, stewardship and other phases of church life.

"Surveys.--Special studies are made from time to time on National Baptist church life.

"Good will centers and kindergartens.--These are organized wherever practicable.

"Conferences.--An annual conference on work with National Baptists is held every year. In addition, conferences are held every year at Glorieta and Ridgecrest assemblies.

"Summer camps.--These camps for boys and girls are held at associational and state assembly grounds under joint leadership of National and Southern Baptists. Mission study and religious vocations are emphasized in these camps.

"Personnel directing this program of work include eight state directors, 33 teacher-missionaries, 17 center directors, four regional missionaries, three children's workers, two BSU workers, and one each in extension classes, field work and chaplaincy. This program is in cooperation with National and Southern Baptists in 18 states, 52 cities and 26 Negro Baptist schools.

The following statistical data was given with the above report:

Professions of faith	5,907
Additions to churches	4,207
Volunteers for religious vocations	1,160
Enrolled in Vacation Bible Schools	107,783
Class enrollment in colleges	3,850
Institute enrollment	26,727
Conference enrollment	16,220
Extension class enrollment	8,641
Ministers enrolled in all activities	2,757

In 1962 this cooperative work with National Baptists reached 31 states with some type of ministry, had a combined budget in cooperation with various Southern Baptist state conventions of over one-half million dollars and had 77 persons working in this department of work.

CONTEMPORARY TRENDS IN RACE RELATIONS

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There seem to be three definite contemporary trends in race relations in the South and more especially in North Carolina. There is a growing willingness to look honestly and sincerely at what is generally called racial problems. Too, there is a growing willingness to take a new look at our world as "one world" filled with people who must learn to live together in peace if they are to exist at all. There is also an increasing willingness to seek for and to apply suggested or proven remedies to the ills accompanying these problems.

Increased inquiries from many people concerning what they can do to foster more Christian understanding of and between all peoples, more frequent invitations to discuss all that is involved in proper human relations with individuals, churches, and civic groups, and requests for information concerning conferences, clinics, and workshops on human relations are a few evidences of the growing willingness to face up to all that is involved in what is right and Christian in human relations.

There seems to be rather widespread, if not universal, recognition that legal segregation as an institution in our nation is dead and that we need to give it a quick and appropriate burial so that we can get on with a needed "New Reconstruction" on the basis of the equal dignity that is the divine gift to every individual human being. It is commonly being accepted that "when the tree is falling, anyone should know enough to get from under it" in all these matters. Really, the problems are not going away and they should not even be expected to vanish until each person has the privilege of realizing the full benefit of all God-given human rights. All of this has probably resulted from the increased inner tensions that come from individual and corporate recognition that we are part and parcel of both the problems and the solutions of the problems in this area. Added to this, there is the recognition that we have done little more

than wait in hope that the problems involved would either solve themselves or otherwise vanish.

We also seem to be recognizing that any real understanding of and solutions to all that is involved in racial matters must keep at least five very vital things at the forefront. These are: (1) Racial matters are human concerns involving all human beings indiscriminately; (2) Racial matters are moral by nature. Until now too many had hoped, and some were convinced, that they were matters peculiar to the historian, the sociologist, the psychologist, and/or the politician; (3) Racial concerns affect all people separately and in groups which remind of the words of Booker T. Washington, "The only way to keep another down in the ditch is to stay down in it with him; (4) Racial matters create such individual inner tensions that all one can do until he prepares himself to do what he knows to be right and proper, he can do little but cry out in agony of soul with no voice but a cry; and (5) Racial conflicts are not so much of a conflict between two groups of human beings, or between two individuals of different physical color, as they are between all of us and God. We seem to be learning that whatever injury inflicted upon one person by another person is an injury to the God who created both of us. It is beginning to dawn that there is no way to be in right relation with God while being in wrong relation with any of his human creations.

Day by day necessity demands that we get acquainted with the world of which we are an integral part. As we seek to meet these demands, we are often surprised to a point of alarm when we discover that ours is one world filled with people who are unacquainted and, therefore, afraid and suspicious of each other. All of this is so very dangerous since it is such a straight road and such a short distance from fear to hate. And hate is only destructive in intent, purpose and deed. We are learning from the improvement in communication and transportation that we have suddenly become a neighborhood which may mean only increased strife, tension, hate and destruction. More especially do we know the peril connected with this when we dare to reflect upon the fact that there exist in the possession of each of the two most power-

ful nations of the world, who are at enmity with each other, the weapons powerful enough to destroy in the twinkling of an eye the whole earth and all that is in it.

We now know that there are at least three billions of people on our planet, half of whom go to bed hungry for bread and two-thirds of whom go to bed hungry for God every night. We also know that ten per cent of the earth's population controls ninety per cent of its wealth. Twelve families control the total wealth of our nation, we are also told. Now we are beginning to see why revolution is a part of our present existence and may well be the potent ingredient of our destruction to the point of annihilation.

If this were the whole story, it would be dreadful enough; but we now know also that within thirty-seven more years there will be at least a doubling of the total world population at the present rate of population explosion. No more than seventeen per cent of the world's population is adequately fed at the present time. - (Smith, Roy L., "The Future is Upon Us," - New York - Nashville: The Abingdon Press, 1962, p. 31). This is but to remind us that each person now and in the future is important or none is important.

The presence of the United Nations in the United States with thirty-five new independent nations, twelve of which are in Africa, having been born in the past ten years and admitted to full participation in world affairs and the shaping of its destiny serves to remind us that this is not a white-Caucasian man's world anymore as we supposed it to have been, but really wasn't. More and more we are made to realize however, that it is a people's world who are asking for the privilege and the opportunity to be the best persons that they can become.

All these changes in attitude and willingness to act accordingly are but demonstrations of the glorious fact that truth is superior to error and that righteousness will always and finally supersede evil. With this comes a new appreciation of the fullness of the Gospel when preached in its purity in love without fear or favor. Added now to this is an increased awareness that we

must practice what we preach else we will soon not have anyone who will listen to our preaching.

Consequently,we are not surprised at the discovery of the final trend - a growing willingness to seek for and to apply suggested or proven remedies to the ills accompanying these problems. A good illustration of this is to be found in the reaction of the white churches in Raleigh, North Carolina to the request of students from Shaw University, a Negro institution, to attend Sunday School and Worship Services on a given Sunday morning about three years ago. They wrote a letter to the Pastor of each church saying that they felt that they should have the opportunity to see all segments of the Christian church at work. They wanted the privilege of a learning experience in the church school and a worship experience in a church outside of the Negro community. They also said that they did not want to embarrass anyone nor to be embarrassed so if such might happen they would appreciate being informed of it so they would not attend there. Only three churches asked them not to come. It was such a helpful experience for the churches and their visitors that the doors have been open to all people in many of these churches since that time.

The lunch counter sit-ins, the economic withdrawals, and selecting buying of Negro people in many places have forced the lowering of racial bars and the ceasing from discrimination on the basis of social differences. The result has been that when the smoke of imaginary fires have cleared away, many merchants are wondering why they were afraid to do right before being economically forced to do so. As one merchant said, "Why didn't somebody tell me it would be like this? I would have done it earlier."

Preachers are refusing to remain silent on these and other issues involved in the social implications and applications of the Gospel. The response of the church members to this kind of leadership is favorable enough that the pastors are being encouraged to do other things that will lead to real Christian understanding and cooperation on the part of all God's children. The general

trend is one of evident frustration still but on a more wholesome level because now the question is "Tell us how to do what is right to do." A few years ago the same people were saying, "Never" who are now saying, "We must do right now."

Such trends becoming a pattern of life by all citizens will vouchsafe our nation and world for righteousness.

MISSIONS AND RACE

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When one begins to discuss the complex problem of Christian missions and race, he is reminded immediately that in the modern period, i.e., in the nineteenth and twentieth centuries (or even since the sixteenth century), Christian missions have operated in the context of Western, i.e., white, imperialism and colonialism. Therefore, the problem of missions and race is far larger than the problem of Negro-white relations.

Missions and White Imperialism and Colonialism

"Colonialism" bears many meanings and refers to a complex pattern of development in the modern world. But the term as used today usually means the control of areas and populations by foreigners; or the extension of the power of one country over other areas, often across oceans. Thus it is frequently used in the same sense as "imperialism." It even means "cultural invasion," in which an alien culture intrudes itself into a country. It also includes foreign domination of the economic life of a country. Sometimes these cultural and economic imperialisms are not accompanied by political rule. But the key word here is control, control of one people by another, politically or otherwise.

Almost all the European powers have built extensive colonial empires, first one nation and then another elbowing into the lead, with Great Britain gradually emerging as the greatest and most enlightened of them all.

Only small remnants of these vast empires remain, and thus the more obvious forms of Western colonialism--and I repeat that this was white colonialism--are fast disappearing. But more subtle forms of Western colonialism are very much with us. Soviet Russia has its "protectorates" or satellites in Europe which are actually vassal states, and it has subjugated and absorbed the peoples and countries of Central Asia. It is also pointed out, usually by non-Americans, that the United States has aspects of colonialism. In addition to our small colonial possessions, we have partial economic control of politically independent countries, wide ranging overseas

military and naval bases, and an "internal colonization" of Indians and Negroes who are still in some degree of inferior status as citizens. All these are identified as aspects of colonialism.

This brings to mind one important characteristic of colonialism which runs through all this complex pattern: to be a colonial implies an inferior status. In a recent book by Sir Alan Burns, in which the author defends British colonialism, he admits that "much of the present hostility to 'colonialism' is, in fact, due to the feeling that coloured colonials are regarded as inferior by their white rulers."-(In Defense of Colonies - New York: The Macmillan Company, 1957,p.20).

So inferiority and colonial status are inseparable in world sentiment, and it cannot be denied that in general colonial peoples, usually colored, have been treated as inferiors by Westerners. It may be argued that this was inevitable, human nature being what it is and the situation being what it was. The Western white man, subject to the sin of human pride, confronted, in many area, people of primitive civilization and in any case unfamiliar patterns of social and political organization. The Western white man had unquestioned technological and, therefore, military superiority by which to conquer and control the world's peoples. Usually, he did not trouble to notice that in some areas of culture certain Asiatics were fully as advanced as he, or more so. Nor did he take pains to be scientific in his anthropology, recognizing that no race is inherently inferior. The superiority attitude of the Western white man may, therefore, be understandable, but it is not thereby justifiable and it is not any less resented by those subjected to it.

Now the situation is vastly changed. The far-flung European empires have disintegrated and newly independent nations have emerged too rapidly for map makers and students of current history to keep pace. In Asia, the British, Dutch and French empires have been erased as great new nations such as India, Pakistan, Burma, and Indonesia have come into being. Countries such as Japan and China, that have not been included in European empires, are "anti-colonial" in spirit like the rest; for they have experienced varying degrees of cultural and economic domination by the West - as well as the onus of inferiority.

But Africa is now the focal point of the anti-colonial revolution. In 1956, the only free Negro nation in Africa was Liberia, which had been formed by American idealists as a haven for freed slaves previous to the American Civil War. Since 1956, no fewer than twenty-four independent states have emerged in "Negro Africa." The French empire in Africa is all but liquidated and the British empire is well on its way out.

In this new post-colonial world, the rising tide of nationalism is attended by a rising tide of color. Non-whites will no longer accept the status of inferiority imposed by the colonial world of yesterday--whether these non-whites are in Africa or Atlanta, Malaya or Mississippi. The racial problem of today, as we well know, is not merely local, sectional or national. It is part of a world revolution, fed by local springs, to be sure, but sweeping through the world like an inexorable tidal wave.

Now, the problem for the Christian mission is complicated by the relation of missions to colonialism. Christian missions are in a large measure identified with Western imperialism and colonialism. And there is some considerable justification for this association. The nineteenth century missionaries from William Carey onward worked in a world where the right of Western colonialism was largely unquestioned. Men like Carey and Livingstone believed that "commerce and missions" and "civilizing and Christianizing" went hand in hand.

This relationship of missions may be illustrated by developments in China. Treaties of the 1840's and 1860's between China and the Western powers (Britain, France, Russia and the United States) granted to the Western nations concessions not permitted to the Chinese. Therefore, these treaties, having been ratified under the coercion of the superior military might of Britain and France, were known as the "unequal treaties." Moreover, against the will of the Chinese, the treaties legalized the opium trade. Also, at the request of missionaries, the right to propogate Christianity was written into the treaties. Thus opium and the Gospel effected entrance into China at the point of Western guns!

Under these treaties, too, Western communities were permitted in the port cities,

not subject to Chinese law, and, therefore, amounting to little Western colonies on the face of China. And Hong Kong was ceded to the British as a crown colony.

It is impossible, therefore, to separate missions from Western imperialism, even in China, which, unlike many Asiatic and African countries, was not subjected to direct political control by Western powers. The fact is, then, that in the minds of the peoples of Asia and Africa Christian missions and white Western imperialism are closely associated.

Of course, this identification is an oversimplification and should be qualified by certain other facts. For one thing, missionaries again and again protested the harsh aspects of colonialism. David Livingstone, for example, fought tirelessly and heroically against the slave trade in Africa. Secondly, Christian missions did not originate and inspire colonialism. In fact, colonial agencies often opposed missions. And finally, the central and primary motive of the missionaries had nothing to do with colonialism. It was joyful obedience to a divine commission, to share the good news of salvation in Christ to the ends of the earth. The most formidable hardships, the grimmest dangers and the most costly sacrifices could not stop the great, heroic outpouring of life which is the modern missionary movement.

The Central Problem: The Contradiction of the Gospel

But the central problem needs to be focused more sharply: the problem is that racial prejudice and discrimination on the part of confessing Christians still continues in the post-colonial age. This racism never was anything less than a sinful contradiction of the Gospel. It always carried the seeds of destruction of the Christian mission. Now it is all the more devastating because it exists in the explosive environment of anti-colonialism and the drift toward racism in reverse -- the threat of race prejudice and even race hatred of the non-whites toward the whites.

This problem was pointed up to me dramatically by an incident related by an acquaintance of mine who was sent to Indonesia as a representative of some American Protestant mission boards. The occasion was soon after the Indonesians had achieved independence from the Dutch in 1950. The Japanese had conquered the islands and expelled the Dutch, 1942-45; then, when the Dutch tried to reestablish their rule fol-

lowing the Japanese defeat in 1945, they found a revolution on their hands. In all of this turmoil, the Christian churches in Indonesia had suffered greatly and had been cut off from support from Holland and Germany. Here, then, was a representative of American Protestant mission boards with an offer of help in money and personnel.

The Indonesian Christian leader to whom the offer was made gave a most significant reply. "To us," he said, "all white men are Dutchmen." There was no mistaking his meaning: "When we see a white man," he meant, "we remember three and a half centuries of exploitation by the white men, the Dutchmen. And seething bitterness and resentment churns within us." "But," he continued, "we are Christians. And we will accept your help." Still he was not through: "This is the cross which we must bear," he concluded. So the presence of the white missionary in many parts of the world is a cross for his colored brother to bear. A cross of ostracism. A cross of being looked at askance. A cross of being suspected of lack of patriotism. A cross of being considered a running dog of the imperialists.

This problem has two sides. First, there is the contradiction in the life of the sending churches. Most of the churches sending missionaries into the colored world contradict the Gospel by their segregated life and their segregated institutions and by the practices of prejudice and discrimination of their members. The racial incidents which occur in our country are highly publicized abroad, as we all know; and they often need no exaggeration by Communists who are eager to use these ready-made pieces of propaganda to their own advantages.

It is generally assumed, and often correctly, that these eruptions of racial prejudice involve white Christians. They are a source of profound embarrassment to the missionaries abroad and of fuel for the hatred mills of the Black Muslims in this country.

A friend in Israel wrote me that the Baptist missionaries there were humiliated by the Oxford, Mississippi, affair and more profoundly so when the press made much of the fact that the governor of Mississippi is a prominent Southern Baptist layman. A missionary friend in Ghana told me that an editorial in a Ghanaian paper discussed

the negative note on the membership application of a Negro by the First Baptist Church of Oklahoma City. The editor raised the question: "What would Dr. Hobbs, the pastor, have to say to a missionary in Ghana about this vote?"

And so on and on. I have said many times that you cannot building a Christian structure upon the foundation of a contradiction. Or, to change the figure, this contradiction is like a mighty millstone upon the neck of the Christian mission as it operates in the colored world, and the mission staggers and falters beneath its weight.

But the other side of the problem is that the missionaries themselves are charged with treating the nationals with whom they work as inferiors. In short, they are accused of manifesting the racial superiority complex of the colonizers.

A non-Christian historian of India, Mr. K. M. Panikkar, wrote that one of the causes for what he termed the "failure" of Christian missions in Asia was the sense of racial superiority which the missionaries, perhaps unconsciously, carried with them. Since this superiority complex pervaded the educational activities of the missionaries, claimed Panikkar, it served to indentify the work of Christian missions with "Western and American cultural aggression." -(Asia and Western Dominance. New York: The John Day Company, n.d., pp.455-456).

Chester Bowles, American statesman and diplomat, quotes a European missionary in Africa, who though speaking in 1955, was reflecting what Bowles called the "race-conscious paternalism" of the nineteenth century. This missionary claimed that the Africans were lazy and child-like and would never be capable of self-government. Fortunately, Bowles was able to quote an American missionary who took the opposite viewpoint and defended African self-government on the basis of democratic and Christian idealism.

So at least there is ambiguity in the missionaries' relation to racial paternalism and a superiority complex. In the younger churches, products of missionary work, there is almost never segregation. Yet many missionaries in Africa, at least until recently, were criticized for keeping their membership in their home churches and not joining the African churches though they had resided in Africa for many years.

Moreover, missionaries in colonial areas have sometimes conformed to the rigid "Color bar" or segregation policy of the colonial government, though this may have seemed necessary.

An African church leader, Mr. N. Sithole, in his book African Nationalism, has spoken generously of the missionaries to Africa and charges only a few of them with adopting a colonial attitude toward the African and blocking his move for independence. He says that these "few erring missionaries" should not be confused with the majority who lived by Christian principles.

Certainly, many American missionaries have contributed notably to a better racial understanding in our country. They have spoken frankly of how racial prejudice and discrimination here in America have seriously injured the Christian witness abroad. Theirs have joined with other prophetic voices here to bring the Word of God to bear upon this crucial issue.

An example of the protest by missionaries against racism is the statement adopted unanimously by the Southern Baptist missionaries in Nigeria a few years ago and sent to the Southern Baptist Foreign Mission Board with a request that it be publicized. The statement reads in part: "We believe that racism is inconsistent with, and a hindrance to, the world mission task to which Southern Baptists have committed themselves." Attention was called to the fact that some Southern Baptist institutions do not accept Negroes (including Nigerians) and those responsible for these institutions were urged "to give special attention to this problem."

Another significant statement was adopted as a resolution by the Southern Baptist missionaries in Ghana in 1961. This statement focused upon the contradiction of American congregations sending missionaries to preach the Gospel of love to the African while barring their own doors to Negroes. "Therefore," said the missionaries, "we wanted to go on record urging all of our home congregations, where help can be rendered, to correct this basic contradiction so that their mission, money and manpower in Ghana may not be impeded. But beyond all this we feel that this contradiction should be corrected because it is Christian teaching and not just because of the results of it upon Missions in Africa."

Some Suggestions Toward Solution or Amelioration

The time has come now for some practical suggestions for amelioration of the problem. Immediate solution is too much to expect, for this would involve the sudden eradication or near eradication of prejudice from the hearts of church members. What can be achieved is a measure of amelioration.

In the first place, we need to redouble our efforts to remove all discrimination in the life of our churches in America and their institutions. I, for one, am profoundly grateful for the progress we are making in this direction. Our Southern Baptist theological seminaries are open to students of all races; and, one by one, our colleges and hospitals are redefining admission policies to allow for integration. Some "white" churches also are admitting Negroes to worship and membership.

Even to take notice of this progress, however, is to experience shame that such changes are necessary in Christian church and institutional life. And also shame that we have yet so far to go. There is the haunting thought that even if all this racial discrimination were corrected overnight - which, of course, is impossible - it might still be too late to save our world mission from the shattering effects of the previous history of churches infected by racism.

But the future of our mission we may leave to God. What is incumbent upon us is to correct what is wrong as best we can in a spirit of compassionate love and unflinching courage. Some courageous, prophetic speaking by denominational leaders is desperately needed. We thank God that we have some of this, but we need much more. Increasingly, also the issue of membership policies must confront our local churches. Some forthright courage to stand on the eternal principles of the Gospel is required there also. I am not speaking here of mere talk, of course. I am talking of our living the Gospel, seeking to incarnate in life the reconciling, wall-smashing Gospel of Jesus Christ.

In the second place, I believe that Southern Baptists need to give careful attention to the training, screening and orientation of missionaries. Though the requirement of a college degree and a theological degree for ordained missionaries seems

high, there are serious gaps in the cultural understanding of missionaries. I believe that our denomination has responsibility to see that these gaps are closed.

Moreover, there needs to be careful screening to eliminate, as much as possible, the sending of missionaries who have lurking racial and cultural prejudices. Careful and extensive orientation programs might have great significance in this regard.

In the third place, a careful study of mission policy in the various missions may be helpful to see if there is evidence of paternalism. Paternalistic policies in today's world are apt to be interpreted as dictated by the sense of racial superiority.

A fourth recommendation is the development of inter-racial missions. Is there any reason why the preaching missions sponsored from time to time by the Foreign Mission Board of the Southern Baptist Convention should not be broadened to include preachers of other races and nations? It seems to me that the witness of inter-racial, international teams of evangelists would be very salutary in our present missionary situations. Even more promising would be missions themselves whose composition was inter-racial. Missions in which American Negro Baptist missionaries lived and worked with Southern Baptist missionaries on the basis of full equality.

Since the Constitution of the Southern Baptist Convention requires that "all missionaries of the Convention appointed by its boards shall be members of regular Baptist churches cooperating with this Convention," some changes would be necessary to make this move possible. One possibility would be the changing of the Constitution so that the Southern Baptist Convention's Foreign Mission Board could appoint as missionaries members of National Baptist churches. Another possibility would be full cooperation between the Mission Boards of the National and Southern Baptist Conventions so that in certain areas they would have one organization of missionaries, one "mission." Still another possibility would be dual alignment of churches with Negro membership with National and Southern Conventions. And there are other possibilities.

This requires, I believe, a fifth proposal: There must be increasingly close

association and cooperation between our different Baptist Conventions. We are making progress in this state and in other areas. Joint convention and associational meetings between our Baptist groups of different racial constituency, cooperative evangelistic efforts and the like are increasing, and this is hopeful. But we still have a long way to go. May we look with hope to the day when we will no longer find reasons for our separation into, for example, the General Baptist Convention and the North Carolina Baptist Convention in this state. If as Baptists of different races we were truly one in Christ in visible unity - then our mission to the non-Christian world would also be one.

WORKSHOP GROUP: ROLE OF CHRISTIAN EDUCATION THROUGH THE CHURCHES AND RACE

Basic Theological Concepts for a Social Ministry

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Under the broader theme, "Christianity and Race Relations," this particular phase is based on the workshop technique and concerns itself with Christian Education through the churches and race.

Looking for a starting point, we decided that a discussion of basic theological concepts for a social ministry would probably be the most logical place to begin.

Some years ago, 1914 to be exact, Shailer Matthews, then Dean of the Divinity School, University of Chicago, wrote a little volume entitled, THE INDIVIDUAL AND THE SOCIAL GOSPEL. Speaking of the gospel, he said:

"Our confidence lies in the fact that it is sufficient, not only for individual Jews and Gentiles, but also for transforming our social order.

"We call the gospel as applied to groups of individuals, social conditions, and social forces the social gospel only for the sake of using a convenient term."(p.1)

When talking about basic theological concepts for a social ministry we are well aware that these concepts also apply to the individual. However, for our discussion, relating them to a social ministry is convenient.

I. GOD

Christians, on the doctrine of God, begin with the affirmation, "In the beginning God..." The fact that God is has never been questioned by Christendom. As to the existence of God there is no quibbling, no argumentation. His existence is an accepted fact.

God and his relation to the world is clearly seen in the ways which he has manifested himself to the Christian. He has made himself known through at least three ways -- CREATOR, REDEEMER, SUSTAINER.

"Perhaps," says John Bennett, "the most startling statement in the New

Testament is Paul's declaration: 'But God shows his love for us in that while we were yet sinners Christ died for us.'"

God, in his dealing with man, has shown love, mercy, and forgiveness. His greatest attribute is love. He is a creating, redeeming, sustaining God because he is a God of love. As 1 John so adequately states it: "He who does not love God does not know God, for God is love."

Benjamin Mays has stressed in a significant volume, Seeking to Be Christian in Race Relations, the fact that the Christian's God is the God of every race. He sums it up in these words, "But no belief in God is adequate unless it is a belief in a universal God who is a God of justice, mercy, and love."(p.7)

Even Peter, who kept trying to pour new wine into old wineskins, discovered that God "is no respecter of persons."

II. JESUS CHRIST

Christians believe that this God of love was revealed completely in Jesus Christ. The act of God in Christ was an act of love.

"...for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized in Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male or female; for you are all one in Christ Jesus." (Galatians 3: 26-28)

The model prayer opened with the phrase, "Our Father." It was descriptive of the Master's basic teaching, "The Fatherhood of God and the Brotherhood of Man."

Donald Rowlingson has stated emphatically, "Jesus interpreted the sovereignty of God almost exclusively in ethical terms."

The result of the work of Christ was the establishment of a community in which he was the foundation of the building, the bridegroom of the church, and the head of the body. It was a living organism, a fellowship of believers who had experienced a new birth. They would be new creatures, a fellowship of the concerned, with a vertical religion -- LOVE GOD, and a horizontal ethics -- LOVE MAN.

It is the task of Christian Education to help the new born to grow in grace and knowledge of the life in Jesus Christ and to show it through ethical conduct in the Beloved Community.

III. MAN

Studdert-Kennedy, the British poet of World War I, has described man in picturesque language:

"Our padre, he says I'm a sinner,
And John Bull, he says I'm a saint,
But ther're both of 'em bound to be liars,
For I'm neither of 'em, I ain't.
I'm a man, and a man's a mixture
Right down from his very birth
And part of him comes from heaven,
And part of him comes from earth."

Running through the Bible, like a great theme, is the doctrine of the dual nature of man. He has a negative side, Child of Nature; and a positive side, Child of God. Christ has taught us how the divinity is us can conquer the dust. Paul tried it and said, "It is no longer I, but Christ who liveth in me."

The basic element of the divine nature, as already stated, is love. Since man has a positive side, a heavenly nature, he can love even as his heavenly Father loves. Because of that trait, there is hope that man will rise above the animal in him.

The task of Christian education is to teach and train people to become Christ-like. Such training will lead to an acceptance of those facts necessary for men to live together in harmony and peace; namely:

(1) A recognition of the Godly in every man.
(2) An awareness that all men are brothers.
(3) An acceptance of the fact that mankind stemmed from a common heritage

As Mays put it: "Any person, with God's help and grace, can rise above prejudice..."(Ibid, p.15)

Christian education in terms of a social ministry has the task of teaching men <u>that</u> truth will set them free.

IV. CHRISTIAN ETHICS

Christianity is a two-pronged affair. It is religious and it is ethical.

Jesus said that on the double commandment of love for God and love for man hangs all the law and prophets. It has been in the area of Christian ethics, particularly where people of different color and creed are involved, that we have been weighed in the balance and found wanting.

Christian education has a tremendous task to teach the meaning of the ethical commandment to love one another.

V. CHRISTIAN IMPERATIVE

A final theological concept has bearing on a social ministry, and that is the conviction of individual responsibility in the sight of God. It is the task of Christian education to teach that each Christian is responsible for the whole of society. Not only are we our brother's keeper, but we are also our brother's brother.

Jesus, viewing a sinful Jerusalem, had a deep sense of responsibility, and so he wept. And J. B. Phillips has translated one of the beatitudes: "How happy are those who know what sorrow means for they shall be given courage and comfort."

CONCLUSION:

In the light of these theological concepts, let us rethink our program of Christian Education in terms of a social ministry. Let us view again some objectives as stated by Oliver deWolf Cummings (Christian Education in the Local Church, pp. 18-19):

> "1. To foster a consciousness of the reality of God in human experience and to seek to develop a sense of personal relationship to him.
>
> "2. To foster such an understanding and appreciation of the personality, life, and teaching of Jesus as Savior and Lord, and such loyalty to him and his cause as will manifest itself in daily life and conduct.
>
> "3. To foster the ability and desire to participate in and contribute to the building of a world order in which the spirit of Jesus Christ will be manifest in all human relationships."

Summary of Study Group 2 - "Role of Christian Education Through the Churches and Race"

The group began their study with the reading of a paper by John W. Fleming, "Basic Theological Concepts for a Social Ministry." Next the group viewed a filmstrip on Christian Teaching.

In teaching to overcome prejudice we must begin with theology. There must be a theological concept of God. We must attempt to know where we are going. We must see that Christian education must have cooperation of the home. The father is recognized as the teacher. Often his teaching is at the dinner table. We learn most from those we love.

A problem was stated: "We have no community framework in which to communicate." As this problem was discussed the group decided we must find a way to break down the culture pattern which now prevents communication. This will be more difficult to do in an agricultural area than in urban area.

In offering a solution it was agreed we must look for holes in the curtain and make them larger. We must make more of the theological concept of man instead of the anthropological. The group concluded it would be well to have conferences on the local level much in the same manner as this one.

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DESEGREGATION IN THE COMMUNITY

(Background Statement)
By Clarence H. Patrick
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To obtain a complete background picture of our problem, it would be necessary for us to take a careful look at the current and highly dynamic conditions of both the world and our nation. Such is not feasible because of the practical consideration of time. Thus we will limit ourselves largely to our immediate geographical area - the South.

The question of desegregation is only one of the problems of the larger southern scene - a rapidly changing scene of which we are all inextricably a part. All but gone are many of the conditions and ways of our fathers and grandfathers. The South as they knew it, the land of cotton, sharecropping, salt pork, meal, and molasses, has largely given way. The South today is one of the fastest, if not the fastest, changing regions of the United States. In all areas and classes more education, higher incomes, and greater mobility and communication are experienced and expected. The result is inevitable - a changing people. Among both Negroes and whites a new type of generation has appeared which stresses the importance of status, freedom, and human dignity.

More and more, to the new generation, the patterns of adjustment, or accommodation, which were an integral part of the Old South are no longer regarded as acceptable or workable. Ancient and established customs and traditions are being modified. Old ways are breaking down faster than new ways are being established. Many of these changes have not appeared uniformly either in degree or time in all parts of the South; changes are occurring at a more rapid pace in some states than in others. There are significant differences even between the various sections of some states.

The various movements for desegregation are evidences of the new generation. The modern Negro resents being singled out for differential treatment - segregated service. To him segregation is a form of ostracism implying inferiority. However, it would be short-sighted not to recognize these as symbols of a more far reaching matter, the desire of the Negro to be treated no differently from anybody else. Thus he is asking for the same treatment - no better, no worse, not even equal if it is separate. This all adds up to the fact that the new generation Negro is jealous of his self respect, dignity, and honor.

SOME QUESTIONS FOR DISCUSSION

I. What community institutions, agencies, services, etc., are involved in the problem of desegregation? Both public and private?

II. To what extent, does desegregation depend on a favorable public opinion? How may public opinion be measured?

III. Where should desegregation begin and how far should it go? Do some things deserve priority over others? Are some things more accomplishable than others?

IV. Who should lead in the desegregation movement? Is support of the power structure important? Necessary?

V. Should desegregation be accomplished quietly or with publicity?

Summary of Study Group 4 - "Desegregation in the Community"

After considering some background information presented by Dr. Patrick of our immediate geographical area - the South, we discussed several questions and came to the following conclusions.

(1) It is our opinion that public (government) and private (which serve the public) institutions, agencies, services, etc., are involved in the problem of desegregation. Included among some of the institutions, agencies, services, etc., are public transportation, motels, hotels, lunch counters, automobile association, hospitals, schools, chamber of commerce and civic clubs.

(2) It is our feeling that two or three influential people in the community who are loud spoken are not necessarily the voice of the community.

(3) It is felt that ministers have led out in the desegregation movement. The groups feels other influential leaders should give their leadership.

(4) It is our opinion that sometimes desegregation can be better accomplished quietly and without publicity.

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